Record of Christian Work

East Northfield, Massachusetts.

VOL. 45. MARCH, 1926. NO. 3.

Oh how love I thy law! It is my meditation all the day.—*Psalm 119.97.*

RELIGIOUS THOUGHT AND ACTIVITY.

The Epworth League of the Methodist Episcopal Church has 735,000 members and 18,000 chapters in as many churches in the United States.

Home missionary work among Negroes will be begun this year by the Lutheran Synod and Ministerium of Georgia and adjacent states, if a recommendation is adopted which is presented by the home mission committee of the Synod.

Upon **1682 white stone crosses** that mark the resting places of unknown American army dead in France, the American government will chisel this legend:

"Here rests in honored glory an American soldier known but to God."

The epitaph was selected by the Battle Monuments Commission, headed by General Pershing, and was later approved by Secretary Davis.

During a contest conducted by the "Jewish Tribune" of New York to ascertain the **ten Jews** who have best served America the following were given leading places:

Julius Rosenwald, financier and philanthropist; Nathan Straus, merchant and philanthropist; Louis D. Brandeis, justice of the Supreme Court; Louis Marshall, jurist and leader in the Zionist movement; Oscar S. Straus, statesman and diplomat, a brother of Nathan Straus; Rabbi Stephen S. Wise; Adolph S. Ochs, publisher of the "New York Times"; Felix M. Warburg, financier; Jacob H. Schiff, financier and philanthropist, who died in 1920; and Haym Solamon, a Philadelphia broker who helped finance the War of Independence.

Five hundred and twenty business and professional men and representatives of several boys' work agencies met in Chicago last December to discuss the eternal question of the American boy, his problems, and what can be done to help solve them. This meeting, the **Second International Boys' Work Conference,** drew delegates from the Rotary, Kiwanis, Lions, Optimist, Exchange, Civitan, and other service clubs in Canada and the United States, as well as from the Y. M. C. A., the Boys' Club Federation, the Big Brothers' Movement, the Boy Scouts, the Playground Association, and the Columbian Squires, a Catholic boys' organization.

"For such a mixed conference, the free and easy way in which the need of religion in a boy's life was referred to seemed remarkable to many of the delegates," writes C. C. Robinson, of the National Council, Y. M. C. A.

Rev. David G. Wylie, D. D., associate secretary of the Presbyterian Board of National Missions, accepted an invitation from the Council of the Union Church of the Canal Zone to preach the sermon at the dedication of the new **Cathedral Church at Balboa** last January. The theme of Dr. Wylie's dedicatory sermon was "The Imperishable Church of Christ."

This cathedral church, and also the church at Cristobal, have been made possible by the sacrifices of the members of the Union Church, the coöperation of the Canal Zone officials, the gifts of generous Christian men and women living in the United States, and contributions from a group of Christian

denominations,—among them the Baptist church (North), Christian church, Congregational church, Methodist Episcopal church (North and South), Presbyterian church in the U. S. A., Reformed church in America, and the United Presbyterian church.

With 18 Christian communions represented in its membership, and all working in complete harmony, the Union Church of the Canal Zone is a fine example of Christian unity and union.

Dr. Albertus Pieters, who initiated and prosecuted with much success **newspaper evangelism** in Japan, is being backed by certain Christian business men in Grand Rapids, who, knowing of that work, conceived the idea of trying it out here, and asked Dr. Pieters to write a series of evangelistic articles with that end in view. They are paying for the space, and hope to do several things:

(1) To get the Christian message to some who never attend church;

(2) To set right some who have misunderstood the gospel, "although we shall not name them or enter into any controversy";

(3) To equip the earnest Christian reader with elementary apologetics, etc., for the better doing of personal religious work;

(4) To afford occasion for conversation about religion. "We hope, with the Lord's blessing, to make religion one of the chief topics of conversation in Grand Rapids for the next three months."

Showdown Exposition.

Defying the wets and all their friends to come out into the open and prove that the Eighteenth Amendment is a failure, the Anti-Saloon League of New York has issued a challenge and made a promise to the people of New York city and state, and the country. To prove that the suppression of alcoholic liquors is of incalculable benefit to this country, Mr. Arthur J. Davis, state superintendent, announces that the League will hold a **Showdown Exposition** in New York next June, at which the real facts of the booze situation will be set forth for all to observe.

"Our plans are the result of a long and careful investigation covering the whole country, and New York state in particular. We have found everywhere an organized and subtle propaganda which has for its purpose to prove to the people of the country that prohibition is a failure, and that the Volstead Act cannot be enforced. All this propaganda is insidious and under cover; none of it is in the open. The result is that here and there are found people who have been convinced and believe that booze is inevitable and that prohibition is a failure. We know and can prove that this is not so, and for that reason we challenge the wets to face the issue like men and prove their statements.

"On June 1st the Anti-Saloon League will open its Showdown Exposition here in New York City. It will be held in a large hall centrally located, and all the world will be invited to come and see. I might say we will invite our friends and sympathizers, and defy our enemies and their followers to come. The Showdown Exposition will be exactly what the name implies. It will be the first real showdown on the booze situation; it will show whether or not booze is helpful or harmful to our country, and no one who visits the Exposition will have any doubt as to the true state of affairs.

"We have no fear of the outcome of our challenge to the wets. We are not going to talk about the law-abiding features of prohibition,—everyone knows these facts. Our facts will only concern the moral, social, business and general welfare of the people. For that reason the wets need not fear that we are enticing them to appear before the country as the law-breakers they are. We only defy them to prove that lack of alcoholic liquor is not of the greatest benefit to all Americans."

American Relations with China.

An unofficial but highly representative conference was held in Johns Hopkins University last September to discuss American relations with China. Some 200 leaders of organizations formed the nucleus of the gathering; the rest were experts of various kinds.

The fruits of this study and discussion have been brought together in a handy volume with the above title, which, with its index and bibliography of books and significant periodical articles, will prove invaluable to every one who is watching China. Presenting as it does the points of view of

business men, educators, missionaries and diplomats, the volume will be of especial interest to the many study groups who are putting China on their program this winter.

The book contains 198 pages, and is published for the conference by the Johns Hopkins Press, Baltimore, Md.

A Canadian Proclamation.

The Indians and Eskimos who live in the far northern regions of Canada need to be reminded of the existence of the law, —the law of the state, founded upon God's law. A proclamation was recently addressed by the Canadian government to the people of those regions, forbidding murder and the taking of the law into their own hands by killing the murderer. It reads as follows:

KNOW YE

The King of the Land commands you, saying:

"THOU SHALT DO NO MURDER"

Why does he speak thus?

Long ago our God made the world, and He owns the world.

The people also He made, and He owns them.

The King of the land is commanded by God to protect the people well.

The white people and Indians and Eskimos have him for their ruler. He is their ruler, therefore he commands, saying:

"THOU SHALT DO NO MURDER"

But if a man kills a man, the King sends his servants, the police, to take and kill the murderer.

But ye do not kill the murderer, nor cause him to be killed. This only the King's servants, the police, ought to do.

But when a man commits murder, at once tell the King's servants, the police, and they will take and bind the murderer, and the ruler will judge him.

Thus our God commands us so that you are to follow the King's command.

This document is printed in English and Cree, the native language. This implies that there are readers. Who taught them? Missionaries. The curious script is not of native origin. Who invented it? A missionary. Who put the language into written form? Missionaries. The argument of the proclamation is based upon religion. Who told those barbarous folk that "Our God made the world," etc.? Missionaries. The appeal implies a constituency where the truths of the Bible are to some extent known, if not always practised. Missionaries translated and the Bible Society published the Scriptures for the Eskimos and Crees. The fatherly tone of the proclamation shows that the Canadian government approaches its great civilizing task in a Christian spirit.

> From lack of faith in thy revelation of thyself, from contempt of thy promises, from readiness to think lightly of thy holy commandments, and of that account of life which we all must render unto thee,
>
> Good Lord, deliver us!

The Cree translation of this proclamation was made by the Rev. W. G. Walton, a missionary who prepared parts of the Bible in this tongue.—"Bible in the World."

Abandoned Children in the Philippines.

Unique in the support it is receiving not only from all sorts and conditions of citizens, but from the dignitaries of all branches of organized religion,—Roman Catholic, Protestant and Jewish,—is the campaign which the American Guardian Association, of which Governor-general Leonard Wood is honorary chairman, recently launched for an endowment of $2,000,000, with which to rescue and educate the abandoned children of American paternity in the Philippines. Hon. W. Cameron Forbes of Boston, former governor-general of the Philippines, is general chairman of this campaign committee, with office at 816 Little Building, Boston; Bishop Charles H. Brent, who also knows the Philippines well, is a vice-chairman; and Dr. S. Parkes Cadman is chairman of the Committee on Churches.

Governor Forbes explains the needs and plans of the American Guardian Association. "When General Wood took over the governorship of the Philippines," he said, "he had with him a staff of capable and upright army officers, and one thing which came to their early attention was the condition of a number of children of American parentage in the Islands, who had, for one reason or another, been either deserted by their parents or left in care of their Filipino mothers. While the insurrection of 1899-1901 was in process the United States had something over 160,000 troops in the Islands,

and in the succeeding twenty years American soldiers were constantly being sent out for terms of duty in the Islands, and returning. Many of these soldiers obtained their discharge in the Islands, and settled down, marrying Filipino wives.

"Some of these have died, and some came home, leaving behind them children. Some of the children were born out of wedlock, but none the less of American fathers, and it is these children, some 18,000 in number, to whom Colonel Gordon Johnston devoted his attention and for whose benefit started the American Guardian Association, which ran on for several years supported entirely by contributions, most of them locally raised. Small sums of money were raised in the United States and sent to assist in this work.

"It is calculated that about 4000, or a little less than a quarter of these children, are in needy circumstances and need protection. Many of them are girls: some girls of tender age, some quite beautiful, who especially need protection until such time as they have got an education, earned a livelihood, and found out what a respectable and industrious life means. Girls thus cared for have responded finely: have taken a serious view of life, and have become excellent wives and mothers. Others who have not had the advantage of such care have been in most pitiable circumstances, in which want, disease and crime sometimes play a part.

"It is for these children that we are appealing to the American people for a support that the local community has not the funds to give. It is a worthy cause, and one urgently asked for by General Wood."

CHURCH UNIFICATION.

Methodist Episcopal.

The ballot of the Methodist Episcopal Church, South, upon the plan of union with the church North as officially announced by the college of bishops was:

For unification	4528
Against unification	4108
Majority for unification	420

But the point was raised by one of the Southern religious papers that the votes of conferences in foreign lands should hardly be counted, as unification is a domestic question relating to the United States. Some of the foreign conferences did not vote on the question for this reason. Deducting foreign votes the result is as follows:

For unification, in the U. S.	4528
In seven foreign conferences	353
For unification, in the U. S.	4175
Against unification, in the U. S.	4108
In seven foreign conferences	40
Against unification, in the U. S.	4068
Majority in the U. S. for unification	107

When we remember that three-fourths of the votes cast are required for a legal majority, which in this case would be 6162, it is seen that unification is a long way behind.

The conferences where the two Methodisms intermingle and know each other best voted in favor of union, but in the more southerly conferences the laymen were strong against it, even where the ministers voted in its favor.

Presbyterian in Canada.

An article by Thomas McMillan in the "Presbyterian" gives some interesting facts about the continuing Presbyterian church in Canada, as of the first of the year.

It comprises eight synods and forty-two presbyteries, representative of every province in the Dominion. It comprises 980 congregations, with an estimated membership of 150,000. The 980 congregations include 793 which voted, prior to June 10 last, not to enter the United Church of Canada, and 183 which have been organized from minority groups in congregations voting for union.

Particularly in the larger cities of Canada is the Presbyterian Church in Canada based upon solid and secure foundations. In Toronto there are 26 Presbyterian congregations which voted against union, eighteen of these having a membership of 500 or more at the time of the vote, and ten other strong congregations have since been formed. In Montreal twelve congregations voted against union, seven of these having a membership of about 500 or over, and several congregations have since been formed from minority groups. In Hamilton eleven churches out of fourteen voted against union, while in Ottawa three strong churches voted to remain Presbyterian, and a fourth congregation has since been organized.

Part of the Street called Straight in Damascus after the recent bombardment. (See page 181.)

The reorganized Women's Missionary Society has six provincial societies, 35 presbyterial organizations, and 1100 branches. Deaconess and missionary training is carried on at new headquarters in Toronto, while the Women's Missionary Society has bought and equipped and will maintain a new hospital in the mining area of South Porcupine, in Northern Ontario. The training of the ministry will continue at Knox College, Toronto, which, under the terms of union, continues in possession and under control of the Presbyterian Church in Canada (Non-concurring).

OTHER LANDS.

The Roman Catholic authorities at **Munich** have arranged for two masses to be held on Sundays and holy days at the central railroad station between 3.30 and 5 a.m., in order that early travelers may perform their religious duties.

For the first time in history an illuminated Christmas tree was set up in **the Field of Boaz,** where the shepherds watched their flocks by night. Thousands of pilgrims and tourists came on foot, by donkey or by automobile along the road from Jerusalem on Christmas Eve and Christmas Day to witness the sight. The tree was for Jews, Christians and Mohammedans alike, and was made possible by funds sent from the United States to the American Y in Jerusalem.

This Y will soon be housed in a new building on a site which is one of the most romantic in the world,—eight acres overlooking the Jaffa Gate.

The 100,000th child! Sixty years of work by Dr. Barnardo's Homes, London, whose charter is "No Destitute Child Ever Refused Admission," have recently achieved this splendid figure. The daily average of new admissions is no less than five. The family circle is always about 7300. What a family to feed and clothe and train!

A field of conjecture is opened to the mind as one ponders what will be the future of this 100,000th child. At present, in one respect, it resembles every one of its 99,999 predecessors, for it is destitute as they first were. But its future, that may be anything! The years have proved that Barnardo boys and girls make good citizens and builders of empire. Little "100,000" has entered into a goodly heritage!

The Y. M. C. A. in France.

American-made commodities which seem to find special favor in France include certain special days of celebration and types of recreation, according to H. W. Chaffee, Y secretary, collaborating under the National Council of Y. M. C. A.'s of the United States with the French Association movement, known as the Unions Chrétiennes de Jeunes Gens.

For the first time in history a Father-and-Son Banquet was held last year in a French Y, with such enthusiasm that it has become a regular part of its program. "Undoubtedly," writes Mr. Chaffee, "many other Associations will take it up in the near future."

Mothers' Day has also been celebrated with success, and the Week of Prayer, which is part of the Y program all over the world, is observed each year with special daily meetings. A special "Fête de Jeunesse," corresponding to the American Children's Day, is organized annually by the French Y in association with the churches and the Y. W. C. A.

The number of Associations in France rose to 225, a gain of 18 over the previous year. Membership was 9000, an increase of nearly 500. Five summer training camps for secretaries were conducted. Membership campaigns with teams, according to the American plan, were introduced. Among the results of various financial campaigns were the purchase and equipping of an athletic field in Marseilles and the clearing of a deficit from the books of the French Association.

Goals set for the future include the completion of a building fund of 600,000 francs for Le Havre, the erection of a building for the English-speaking Y in Paris, where French secretaries can be trained under American leaders, and the pushing of membership campaigns in local Associations.

"The French movement continues to grow, develop and gain in usefulness and influence," says Mr. Chaffee. "But it needs continual guidance and aid, for although old in years, it is young in experience along lines now needed for reaching boys and young men."

Archeological Notes.

Dr. Leon Legrain, curator of the Babylonian section of the University of Pennsylvania Museum, left early this season to join Dr. Leonard Wooley, director of the Babylonian expedition conducted jointly by the British Museum and the University of Pennsylvania Museum. Digging will be continued in **Mesopotamia**, to discover, if possible, the home and tombs of the kings. Last year the expedition unearthed a brick tower erected by King Ur-Nammu about the year 2400 B. C. There was also found the shrine of the moon-god Sin, which is dated about 1500 B. C.

The Xenia Seminary excavation at **Kirjath Sepher** in coöperation with the American School at Jerusalem has now been definitely arranged, and it is hoped to carry out the work beginning about March 15 and continuing for three months. Archeological research, like diamond mining, is exceedingly uncertain. But if this place be correctly identified, as we think, it is a most hopeful place to work. Archeologists have for a long time regarded it as the seat of a library of Conquest times, for the name Kirjath Sepher means "Book Town," and an alternative name, Kirjath Sanna, means "Instruction Town," so that there was probably also a school located there. There is no other place in the land so likely to yield tablets as this. Other than tablets of clay or stone we are not likely to find, as the dampness of the climate precludes any hope of manuscripts.

Tablets of Conquest days are most suggestive. If the writings of Moses were on tablets, as generally believed by archeologists, some copies of those writings may be found at this place. It is this hope that is the great lure of the place.—"Bibliotheca Sacra."

SUGGESTIVE PLANS.

The Tract Table.

You find it in almost any Anglican church in England. It has become practically universal. A small table standing in some prominent and convenient place. On it a selection of small pamphlets or booklets bearing on various aspects of the church's thought, life, or work. The prices which are shown vary from twopence to as much as a shilling. Sometimes, even in village

churches, there are first-class missionary magazines which may be borrowed.

The lay-out of all church buildings hardly affords a suitable place for a table, but there are few in which a conspicuous place could not be found for a rack fastened to the wall. Such a rack should contain from twelve to twenty booklets of different sizes.

A wise minister will have his Tract Table, will keep it well supplied, and will make an "intimation" of new ones which arrive. —"Presbyterian Messenger."

Suggestive Topics.

The Biblical Seminary in New York, of which Dr. W. W. White is president, issues annually a calendar that is most helpful to the discriminating Bible student. It is prepared by Dr. White, and its brief and terse suggestions are most stimulating.

One feature of the calendar that is of special value is the suggestion of a topic for personal study in each month of the year. These topics are as follows:

Defensive Use of the Bible—"Again it is written," Matthew 4. 7 and context;

Constructive Use of the Bible—"Think not that I came to destroy," Matthew 5. 17 and context;

Surprising Use of the Bible—"Ye do err, not knowing the Scriptures," Matthew 22. 29 and context;

Discriminative Use of the Bible—"Did ye never read what David did?" Mark 2. 25 and context;

Corrective Use of the Bible—"For Moses said . . . . but ye say," Mark 7. 10, 11 and context;

Consistent Use of the Bible—"How is David's son David's Lord?" Mark 12. 35, 36 and context;

Purposive Use of the Bible—"He opened the book and found the place," Luke 4. 17 and context;

Penetrative Use of the Bible—"Thou knowest the commandments," Luke 18. 20 and context;

Interpretative Use of the Bible—"O foolish and slow to believe the prophets!" Luke 24. 25 and context;

Versatile Use of the Bible—John, chapters 1 to 5;

Illuminative Use of the Bible—"It was not Moses . . . . but my Father," John 6. 32 and context;

A Pilgrim Song.

Mrs. Lucy Guinness Kumm.

O Lord, we do not understand
  As yet the fulness of thy ways,
But, pilgrims to Immanuel's land,
  At every step we'd sing thy praise!
The path is often lost to sight,
  But faith in darkness still can see;
We know thy choice is ever right,
  And gladly leave the choice to thee.

We bless thee for all trials past,
  For trials taught us trust and prayer:
We bless thee for our present cross,
  And for all future need and care.
We know thy loveliest gifts are sent
  Sometimes by messengers of pain,—
Thy harvests need not only sun,
  But also frost, and snow, and rain.

If most in times of greatest need
  Our longing prayer is fully heard,
Then would we claim thine answer now,
  And stay our fainting hearts on God.
To do thy will is our desire,
  To serve thy kingdom our intent:
What matter desert, flood, or fire,
  If we but walk where JESUS went?

Wholesome Use of the Bible—"Judge righteous judgment," John 7. 24 and context.

Getting People to Read the Bible: A Plan That Works.

Chester E. Shuler.

How to get folks interested in reading the Bible is the problem. Christians everywhere should read it much; in fact, spiritual growth is impossible unless one is fed on spiritual food. That food is the Word of God.

There is a plan, which has been tried, tested and found workable, which never fails to stimulate Christian people to greater effort along this line. It is especially beneficial in Sunday schools. Briefly, it is as follows:

Each teacher in the Sunday school will ask each pupil each Sunday, "How many chapters in the Bible did you read since last we met?" This question, asked each Sunday, will furnish the incentive needed to get the pupils to work.

A class record must be kept if the interest is to be wrought to the highest pitch and held there. One of the pupils in each class should be appointed "chapter secretary."

The benefits to be gained from rapid reading of the Bible are surprising to the person who has never tried it. The argu-

ment is often advanced that the proper way to read the Word of God is slowly and prayerfully. This may be the best way in some respects, but rapid reading of the entire Bible six or seven times will give a familiarity with its contents which will make the slow and meditative reading more precious. Again, this plan gets folks to really read, something which many people seldom or never do.

In one small church where it was tried—where it originated, in fact,—unlooked-for blessings resulted. A general quickening spiritually was noted. The prayer meetings took on increased attraction for young and old alike, and the crowds increased from the usual dozen or so to sixty or seventy each Wednesday evening. A few months after the plan was put into operation eighteen souls were baptized and received into church fellowship.

THE STUDY OF THE BIBLE.

What remains surely is so to cultivate the friendship of Jesus, so earnestly to seek his presence, so to find our joy and strength in him alone, that the promises which he makes us, and the blessed assurances that he is with us at all times and in all places, may be to us our most precious treasure. And if this be so, we must **feed upon the written Word of God,** that it may become the joy and rejoicing of our hearts. We must store our memories with the Holy Scriptures by constantly reverting to them and pondering them in our hearts. Then shall we be able to say in truth, "Thy word is a lantern unto my feet, and a light unto my path." Thus feeding upon the Holy Scriptures we shall never be deprived of that divine nourishment which is so great a factor in building up our spiritual life. Our founder, Father Benson, says, "Think how the great saints lived upon their Bibles without note or comment, and so were transformed into living expressions of the Word of God!"—Father Pearse, in "The Cowley Evangelist."

In some quarters it is usual to say of the first and second chapters of Genesis that they give **two accounts of creation.**

In these circumstances many will welcome a straightforward repudiation of the insinuation by a Jewish scholar, namely, Rev. Dr. A. Cohen, of Birmingham. In the "Jewish Chronicle" he contradicts a provocative statement made in a previous issue:

"I deny that there is an alternative account of the creation in Genesis 2 (from the latter half of verse 4, at which point the higher critics begin the 'second record'), and I challenge 'Benammi' to extract one. Where is mention made in that chapter of the creation of sun, moon, and stars, the seas and rivers? If 'Benammi' will read it again with an open mind, and not through the distorting medium of the higher criticism, he will see that the second chapter presupposes the existence of the universe. Its sole concern is to account for the appearance of the first human pair on earth."

The "contradictions" which are so generously cited only exist on the hypothesis of two creation stories. As Dr. Cohen points out, they disappear if chapter 2 is read as the sequel to chapter 1, and construed as taking up in detail the creation of man and woman, which had already been referred to in summary form.—"Christian."

The psalmist prayed for **spiritual insight** when he opened his Bible. It was a smaller Bible than ours. The crowning wonders had not yet been revealed,—Bethlehem and Calvary. But the psalmist was quite sure that there were wonderful things in the pages before him. Some of these were clear to unenlightened sense, but he craved vision to see beneath the surface.

Without spiritual insight we cannot see all the wondrous things out of Holy Scripture.

This is not a matter of a cultivated literary taste. Anyone with a sense of the beauty of words will vibrate to the matchless music of our English Bible, but the literary charm is an indication of the spiritual value of the truth enshrined in the words, and this is not to be discerned by esthetic faculty.

It is not a matter of learning. Spiritual insight into the meaning of Scripture is often found in simple, uncultured folk, and it may be wanting in the scholar.

The Bible's richest treasures are open only to those who come with the child-spirit that has not lost the ability to wonder and adore. This is not to plead for neglect of any of the means provided to help us in our study of Holy Writ. We are often

Winter sports at Northfield.

told that a trained historical imagination is necessary to appreciate much of the Bible. We agree. But when all is said, it remains that spiritual things are spiritually discerned.

Lord, open thou mine eyes, that I may see wondrous things out of thy law!—Rev. Edward W. Shillito.

How the Bible helped a doctor out East to find out the right means of attacking the source of the deadly plague is told by Sir James Cantlie, the famous surgeon, in a foreword to "The Conquest of Disease," by David Master.

The doctor was Sir James himself, and the incident happened in the '90's when the plague was carrying men off like flies in Hong Kong, and Dr. Cantlie and his colleagues were at a loss how to prevent it.

"One morning," he says, "a clergyman walked into my room, and we began to talk about the scourge.

"'You will find all you want to know about the plague in the Bible,' he said.

"'Where?' I asked in amazement.

"'In the First Book of Samuel, chapters 4, 5, and 6,' he answered.

"I took the Bible and read how the Philistines sent back the ark of the covenant to the Israelites with two gifts to placate the wrath of the God of Israel. These gifts were five golden emerods, or buboes, to signify the plague, and five golden rats,—indisputable proof that the Philistines knew that the plague was caused by rats.

"The passage of the Bible which, in the light of modern knowledge, is so pregnant with meaning reads:

"'What shall be the trespass offering which we shall return to him? They answered, Five golden emerods and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all and on your lords. Wherefore ye shall make images of your emerods and images of the mice that mar the land: and ye shall give glory unto the God of Israel. Peradventure he will lighten his hand from off you, and from off your gods, and from off your land.'

"It is a most astonishing thing that the Bible should link the plague with rats, which in ancient days were regarded as large mice, and thus point the way to solve the mystery of the disease," remarks Dr. Cantlie, for, as turned out to be the case, the Biblical association of rats and plague was not a fantasy, but a fact."—London "Daily News."

TRANSLATIONS OF THE BIBLE.

It is estimated that some part of the

Scriptures has been rendered into languages spoken by seven-tenths of mankind, i.e., by 1,330,000,000 people.

A paper recently published by the British and Foreign Bible Society, entitled **"The Gospel in Many Years,"** contains a chronological list, compiled by the Rev. Dr. Kilgour, of translations of the Holy Scriptures into 835 languages. It compresses into a handy form much of the information contained in the great "Historical Catalogue of Printed Bibles," prepared by the Rev. T. H. Darlow and Dr. H. F. Moule. Dr. Kilgour has added much material to bring the record up to date.

From Dr. Kilgour's preliminary chapter it is evident that previous to the invention of printing in the middle of the 15th century vernacular versions of portions of the Bible existed in manuscript in more than a score of languages. The first Bible to be printed was the so called "Mazarin Bible" in Latin. This was completed in about 1456.

By the end of that century fourteen versions of some part of the Bible or of the whole Bible had been printed. In the 16th century 26 were added. William Tyndale's New Testament appears as No. 20 on this list. The 17th century saw new versions in twelve languages, and the 18th in nineteen more.

When the British and Foreign Bible Society was founded in 1804, so far as is known, printed versions existed in 72 languages. By June, 1925, that number had grown to 835, with several additions since then. It should be made clear, of course, that this list of versions includes many not issued by the B. F. B. S. The American Bible Society, the National Bible Society of Scotland, with other Bible societies and various associations, have also contributed to this amazing achievement. The B. F. B. S.'s list includes versions in 576 languages, more than three-fourths of the total number.

An analysis of the figures gives many interesting results.

For example, in the twenty-five years of the present century over twice as many translations of the Scriptures have been made as were produced in the first eighteen centuries of the Christian era.

Translations in over sixty of the dialects enumerated in this pamphlet were published for merely philological purposes. These include, for example, the Song of Songs in English and Italian dialects, published by Prince L. N. Bonaparte. But the overwhelming majority of the versions are the fruit and instrument of Christian missionary activity.

The reason why there has been such an increase since the beginning of the 19th century is not simply that Bible Societies were then founded with the sole object to encourage the wider circulation of the Scriptures, it is due to the fact that in this period Christianity has extended so widely in the world.

Such a list as this of Scripture versions, each with its date attached, is an enheartening testimony to the way in which the Saviour's command is being obeyed: "Go ye and make disciples of all the nations!"

The vicissitudes of Bible translators are no doubt many and sometimes harassing. The man who gets out a new version has not only to contend with conservatism which always "likes the old better," with the scholar who thinks another reading of the text or another rendering of it would be more accurate, and with the ignorant man who expresses his opinion without knowing the facts, but after all his work is finally completed he may find that something has gone wrong in the typesetting and the proof-reading.

We have not consulted the translators themselves, but we feel sure that Doctor Moffatt did not translate the word κέρατα (horns) in Revelation 5.6 by the word "heads," and yet here it is in the edition of his New Testament that is before us. There is no textual evidence that κέρατα should read κεφαλάς (heads), for which it might possibly have been mistaken by a copyist; nor is "horns" ever used in Scripture by synecdoche for "heads," but rather metaphorically to signify aggressive, courageous strength. We conclude "heads" is simply a misprint, and the passage should read, "It (the Lamb) seemed to have been slain, but it had seven horns, and seven eyes."

Equally confident is the present critic that Prof. Edgar J. Goodspeed in his New Testament did not intend to say in John 7.22, "Moses gave you the RIGHT of circumcision," "but the RITE of circumcision."

While neither "right" nor "rite" is expressly in the text, yet since the definite article is used with περιτομήν (circumcision), it would be quite right to translate it "the rite of," etc., but quite wrong to translate it "right." Doctor Moffatt renders it "the rite of circumcision." The latter, by the way, takes the liberty, which Doctor Goodspeed does not, of restoring this entire passage (7. 15-24) "to its original place in the Gospel," that is, after verse 47 in chapter 5. The transposition certainly makes both chapters more connected reading. Doctor Moffatt does not hesitate to make such transpositions in a number of cases.—"Crozer Quarterly."

The necessity of a revision of the translation of the **botanical terms in the Bible** has been urged by Dr. Ephraim Ha-Reubeni, research botanist to the Palestinian government, in a letter to the directors of the New York Botanical Garden.

He says that commentators and translators, having been neither botanists nor naturalists, have introduced many errors into their translations and explanations of the Biblical flora in many languages. The celebrated "rose of Sharon," for instance, is not a rose, but a tulip, the "tulipa præcox," and "lilies of the field" are really Palestinian daisies. At times huge trees of ancient forests, like the "nahallulim" and "naazuzim," are turned into thistles and thorns, and a lovely and characteristic plant of the brooks appears in our translation as "waste places."

Dr. Ha-Reubeni regards the consequences of such mistakes as important, for we thereby acquire incorrect ideas about the historic flora of Palestine, and prejudice the understanding of the symbolic actions of the prophets. He suggests the formation of an international council, with headquarters in Jerusalem, to eliminate these misinterpretations.

CURRENT THOUGHT.

St. Paul as a Journalist.

The pope suggests that if St. Paul lived in this age he would take full advantage of the press to disseminate his views. He doubts, however, whether he would be an active journalist. The mere thought of the apostle as a journalist is enough to center one's interest on his writings and personality.

Born a Roman citizen, he was educated in Jerusalem, and soon came to have a deep interest in and knowledge of law. We know that he was a prodigious worker, fearless, undaunted by the obstacles in his path, of tremendous determination. Though possessed of a strong physique, he was a frequent sufferer from some malady, the nature of which is not definitely known. The record of his adventures, as told in his Second Epistle to the Corinthians, wherein he relates the number of times he was beaten, suffered shipwreck, set upon by robbers, and forced to go hungry, shows that he had wonderful endurance as well as an indomitable will.

Where could an editor find a better candidate for some difficult assignment in a foreign land,—a task in which the journalist would be compelled to depend upon his own initiative? St. Paul had every qualification required of a correspondent in an unfriendly country. As an editorial writer he would have been without a peer. His style would have served as a model. His breadth of view and his power of analysis would have made him a master of all the great problems of the day. His thirst after truth was unquenchable. He was serious, stern, but he knew every phase of human nature, and was never depressed long by an act of weakness. Perhaps there might be complaint on the score that he did not write rapidly.—"New York Herald-Tribune."

In view of the unsolved mysteries which they face, both **the scientist and the theologian** should show humility and charity. Great scientists and theologians usually do. They admit the limitations of their knowledge and realize the boundaries of their respective spheres. When a teacher of physical science denies creation and postulates the impossibility of miracle, he has left his proper sphere and entered that of philosophy or religion. New Testament miracles should never be considered from the viewpoint of natural law alone, but always in their relation to the divine person and purpose of Christ. They involve factors other than those with which the scientist is competent to deal. A Christian view of the world finds ultimate reality in a divine person, and the belief in such an ultimate reality makes belief in a supernatural

revelation seem to be rational and in accordance with the facts not only of the physical but of the moral and the spiritual world.

Humility and modesty are also becoming to the theologian in dealing with the findings of physical science, and even in facing the facts of the religious sphere in which his work must center. Some seem to take it for granted that no further investigations need to be made, and that no discoveries await us in the sphere of Biblical science. Some religious teachers seem to suppose that their own interpretations of Scripture are final, authoritative and infallible. It is one thing to defend the authority of Scripture, it is quite another to assume infallibility as an interpreter. There is still need of scientific, careful and reverent study of the Bible. No one must be too dogmatic in his attitude toward the real significance either of the first chapter of Genesis, for instance, or of the first chapter of John. All careful investigation seems tending toward the support of the historic belief of the church, that facts finally determined by science and correct interpretations of Scripture will be found to agree.

Many facts of science are now established practically beyond dispute. Such, too, can be said of certain essential truths of Christianity. The latter center in the divine person and redeeming work of Christ. They should be confidently proclaimed, but in declaring these truths the church needs to show the humility, the charity and the sympathy of Christ.—Dr. Charles R. Erdman.

The first impressions of church life are not favorable to a newcomer unfamiliar with American expressions of temperament. There is an apparent lack of reverence in the services: the outlook of the preacher seems too horizontal, his air too brisk and businesslike, and the sermon more like a good talk than a prophet's message.

I attended a variety of services in country places as well as in cities, and I heard preachers of various churches. The average American preacher, I should say, is a better talker than his English brother, but he is not a better preacher. There is too much of what somebody has called "wind pudding" offered to the people. The preaching is topical, practical, interesting, direct, but it is rarely spiritual, expository, searching. The deep note is rarely sounded. Once or twice I caught myself saying, as I looked up to the preacher:

"Sir, thou hast nothing to draw with, and the well is deep!"

I had no opportunity, unfortunately, of hearing such famed preachers as Doctors Cadman, Hough, Coffin, Fosdick, Hughes, Jefferson.—Dr. William Eveleigh, South Africa.

He who stands, holds in his hand and discusses the quality and value of a seed while summer days are passing and the inviting soil still waits to receive it, is not wise; but wise is he who casts in the seed and finds in quick result the truth of all its claims.

Let the preacher **preach the Bible** with the unshaken conviction that it is the very Word of God, the message from himself; let him preach it faithfully, insistently, above all the noise of contending hours, and he will see the same result as all the passing centuries have revealed, the calling out of the elect and chosen ones in whom faith is the gift of God and in whose soul the fruitage of the Book will make manifest that it is, indeed, as the apostle with challenging note has said, "Not the word of men, but in truth, the word of God"; that Word of God which still gives its unmodified command to every true ambassador of Christ:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth!"—I. M. Haldeman.

Dr. Gardner's Ministry in the Word.

As Dr. Gardner concludes for the present his ministry to our readers in the department of Daily Notes, we wish to record our gratitude and admiration. Not every one has the intellectual or spiritual equipment to maintain these Notes with freshness and meaning from day to day, year after year. But Dr. Gardner has done it.

He will be succeeded next month by Dr. F. B. Meyer, who will begin at Genesis 1 and give devotional portions daily as hitherto. We have prepared some specimen pages of Dr. Meyer's Notes, and will be happy to send copies to any who desire to see them and use them in drawing them to the attention of others.

THE MISSION FIELD: AT HOME AND ABROAD.

Pittsburgh and only three other cities contain more organized United Presbyterian churches than **Cairo.**

Of any hundred people in **India** 68 are Hindus, 22 are Muhammadans, three are Buddhists, three are Animists, one is a Christian, and one a Sikh. The other two may be a Jain and a Jew.

The total number of missionaries on the active list of the **Church Missionary Society** is 1233, namely, clergy, 298; laymen, 121; wives, 311; single women, 503. The total receipts for last year were £461,863, and the total expenditures £524,-062.

Of **the Bible as a missionary** Dr. Samuel M. Zwemer says:

"I verily believe that the most effective way of winning the Moslems is the placing of the Bible in their hands. Nearly all the inquirers in Moslem lands have first been led to Christ by means of a book or tract. If I had a million dollars to give to missions, I would give five hundred thousand to Bible societies!"

The Oriental Missionary Society is opening up work among the 200,000 or more Japanese colonists in **Formosa,** and also among the aborigines. A Japanese student graduate was sent there at the beginning of the year.

There is already a Presbyterian mission among the Chinese, who are the most numerous inhabitants of Formosa: over three millions of them.

Two hundred and forty-eight Daily Vacation Bible schools were conducted in **Korea** last year. The attendance totaled 23,856. Of these 11,873 were boys and 11,983 were girls. In these schools 1109 men and 894 women taught throughout the course, most of whom were young people, and many were Christian students from various schools. The course of study was predominantly the Bible, and such schools were conducted in every province in Korea.

Already well laid plans are being matured to have more and even better Daily Vacation Bible schools during the coming summer.

The statistics for last year of the **Mission du Gabon** (Africa) of the Société des Missions Évangéliques of Paris are: six stations and 56 annexes; European personnel 17, native personnel 72; 3074 communicants (505 men and 2569 women) and 3282 catechumens; 842 scholars; and receipts from all local sources, including school fees, of 44,474 francs.

A missionary of the same society in Tahiti writes that the Adventists have invaded his territory, but he does not believe they will have much success as they demand that proselytes shall renounce coffee, tea, pork, and tobacco, "gourmandises" which constitute the material life of the natives.

As we look at the Christian statistics of the past ten years in **Japan** we see that the total number of professing Christians has increased from 212,000 to 281,000, the number of Japanese workers has increased from 2905 to 4651, the missionary staff from 1361 to 1610, while the number of baptisms has not shown any striking advance. Now it is not our intention to employ figures to measure a man's capacity for soul-winning. There are priests no less than prophets, evangelists no less than teachers. But the fact that the Christian church is not increasing at a rate in any way comparable to the growth in the number of Christian workers is a serious one.—"Japan Evangelist."

There are more **conversions to Christianity among the Jews,** proportionately to their numbers, than there are conversions among the heathen as a result of foreign mission effort.

In Hungary alone, since January 1918, 40,000 Jews have declared themselves Christians.

In Budapest over 2500 Jewish converts have entered the membership of the Presbyterian church during the past seven years, and half that number have been received into the other Protestant churches of the city.

Similar things are taking place in Czecho-Slovakia, Poland, Ukrainia, and other places. There has been an unusual disappearance of prejudice, and a quite extraordinary response to the gospel among the Jews. At all our stations—Glasgow, Prague, Kolozsvár, Budapest, Constantinople, Tiberias, Safad,—there are numbers of earnest

Christian men and women who were reared in Jewish homes.—Rev. G. A. Frank Knight.

The China-for-Christ Conference, Shanghai, 1919, requested the Chinese Home Missionary Society to call a **national missionary convention** when the time seemed suitable. Plans are under way to have this convention in June, 1926, at Peking.

This will be the first convention of its kind ever called by the Chinese church.

The committee on arrangements has 21 members, five of whom are missionaries. A threefold purpose for the convention has been announced: (1) To arouse Chinese Christians within and without China to a deeper interest and greater activity in retelling the gospel; (2) to strengthen and develop existing mission work in China; (3) to plan for closer coöperation between the various missionary organizations of the Chinese church. The committee on arrangements is divided into five departments: Publicity, Program, Intercession, Finance, Commissions. Dr. C. Y. Cheng and Rev. C. K. Lee, the secretary of the C. H. M. S., are traveling around the country stirring up interest in this convention.—"Chinese Recorder."

Bible Sunday is celebrated annually at Ichowfu, Shantung.

Due to the unsettled conditions in both the city and country we were unable to have our parade this year. The weather was ideal, and the church was crowded with attentive listeners.

A special program had been carefully prepared for the Sunday morning service. The songs sung were: "How Precious is the Book Divine," "God's Holy Word Let Men Revere," and the choir leader sang a solo, greatly appreciated by all, entitled, "O that Thy Statutes Every Hour!" Brief addresses were delivered by foreign and Chinese pastors and an elder on "The Progress and Sale of Scriptures," "Value of the Books of the Old Testament," "The Division and Meaning of the Books of the New Testament." Appropriate, beautifully written Bible texts were hung on the walls.

All in the audience were asked to raise their Bibles. Practically every one in the audience had a Bible or a New Testament. Then came the distribution of the portions of Scripture, one for each person present, and a tract in each portion of which was printed part of John 14. In each portion there was also placed a red slip for them to write their favorite verse of Scripture, to be given to a friend or relative, or sent out by post.

The special contribution taken amounted to $8.00 Mexican, which was sent to the American Bible Society, Shanghai.

In practically all our country churches, chapels and schools Bible Sunday was observed, and from reports received great interest was manifested, and promises were made to make a more thorough study of the Word of God.—O. Braskamp.

Gospel Portion's Precious Ministry.

Lydia E. Jackson.

To those who are giving of their time and means in the distribution of Bibles and Gospel portions, this incident may be of interest and also give new impetus to fresh endeavors.

Not very long ago a dear old man, who is well educated in Chinese characters, heard and accepted the gospel of Jesus Christ at one of our out-stations. Soon afterwards he visited us in Cantho at which time the following conversation took place:

"Madam," said he, "my heart is very happy, for after searching 21 years for the true religion, at last I have found it. There is such peace in my heart, and in my home too, for all of us are now serving the great God of heaven."

I became curious to know what had made him dissatisfied with the religions of his own people, thus causing him to begin his search for God. When I put the question to him he replied:

"This year it is 21 years since a young Chinese came down from China, selling Bibles and portions of the Bible. He made me a gift of the Gospel of Luke, which I read and treasured until it began to fall to pieces and got eaten by white ants. One day I heard of a new religion which taught the people to worship the God of heaven. Knowing that the God of heaven is the true God, I went to make inquiries how to find this God and how to worship him. But upon entering a church (Roman Catholic)

and finding many idols and strange forms of worship, I knew instinctively that my search was not yet at an end, so I went home feeling sad indeed. This was several years ago. Since then I have been searching, searching for the God the Holy Book (Gospel of Luke) told me of. I knew that worshiping my ancestors and the holy men of my people brought me no merit, but to please my wife and children I allowed them to keep the altars in the home, and sometimes I joined them in their idolatrous worship,—but my heart knew no peace.

"Then, thanks be to God, I was given an invitation to go to the chapel in Oman and hear just what my heart has been longing to hear all these years! There I found God, and there I found peace."—"Alliance Weekly."

On the Kru Coast.

For the first time in its history the Kru Coast District Conference, held last September at Nana Kru Mission, Liberia, elected all its officers from its own native ranks. The secretary and his assistant were young Kru men educated at our college in Monrovia, and in high schools down coast. The secretary is in charge of our Methodist day school in Grand Cess; his assistant, of our school in Newtown-Sasstown. The treasurer and his assistant were Kru preachers from Kinicadi and Wrukre. The district superintendent and his wife were the only foreigners present.

The Workers' Institute, held three days before District Conference, was a real test of qualification for work. Forty of our workers took the examinations on their scholastic ability in mathematics, grammar, reading, spelling and letter-writing, and on their knowledge of the Bible and their ability to properly conduct a Methodist Episcopal church service. Several Kru men, educated in our higher schools in Liberia and abroad, gave valuable service as instructors and examiners. To have Kru men conducting an Institute among Kru people on this coast as it would be done in college circles in the U. S. A. was an inspiration and an incentive to our staff of district teachers, which staff each year shows steady increase in its enrolment of better-educated workers.

Many of these workers have received advanced training down coast. Seeing how the educational work of the Methodist church is growing on the Kru Coast district, these young Kru men are breaking their self-imposed exile and are returning to their native land. Their coming is a challenge to Methodism. Shall our church, in which they were converted and schooled, use them as paid workers, or must they return down coast, or be employed by Roman Catholics here because Methodism hasn't the funds to pay their moderate salaries?

$250 a year will put one of these educated native men in charge of a Methodist day school on the Kru Coast district, and the district needs every one of them.

The District Conference followed the Institute, and maintained the same high standard of efficiency. It was not a conference for formulating new resolutions, but for seeing that those already made should be carried out. The usual attempts of a few men to enter the conference in the shadow of Abraham and David, polygamously speaking, came to naught. The conference was a unit in its stand that its members are not following the failings of Old Testament heroes, but the perfect example of the New Testament "great David's greater Son."

The singing by two young men from far back in the interior was richly enjoyed. The conference sermon, preached by Rev. W. B. Geegbey on the theme, "What shall become of the Kru man if he follows God?" gave a vivid picture of what ten years of following God has already done on this coast. As the speaker enumerated the

A Prayer for Israel.

Rev. C. K. Solberg, D. D.

Remember, Lord, thine own elect,
Of old thy favored nation!
How long shall Israel reject
Thy message of salvation?
Lord, speed their promised glory-day
Of Pentecostal blessing:
Their unbelief, Lord, take away,
That they may come confessing!

Return, return, O blessed Lord,
Thy people to deliver!
We know according to thy Word
That thou shalt reign forever.
May Jew and Gentile now we pray
Believe the gospel story!
O hasten, Lord, that promised day
When thou shalt come in glory!

tangible, visible gifts from God to our Kru people who have been under missionary training, such as decent clothing of the naked; respect for parents, women, law, the nation; work; courage; unity among the tribes: light; peace; moral power,—a vision of the "greater things" yet that God shall do to the Kru people who follow him was unfolded before the audience that filled every seat in the spacious Mary L. Allen Memorial Church, and even sat in groups on the floor. Well might the preacher conclude with the inspired words, "Arise, ... thy light has come, and the glory of the Lord thy God is upon thee!" If its 74 members shall let their light "so shine," the prayer of the Kru Coast District Conference at its 4th annual session shall be answered.—(Mrs.) Maude Wigfield Williams.

Summer Schools in India.

Up to the present time nothing has developed in India at all like the American Chautauqua. Newly arrived missionaries go to language schools to learn the vernacular in which to do their missionary work, and for the last 25 years the Y. W. C. A. has opened holiday homes in the hill stations, where the business girls, missionaries and teachers could rest and enjoy recreation during the heat. In 1921 the National Y. W. introduced a needed change by opening in Ootacamund, the hill station of the Madras Presidency, a series of summer schools combining Bible study, physical education, talks to teachers, cooking, handiwork, stressing always the value of recreation, girl guiding, etc. These are attended by Indian girls, Anglo-Indians and Europeans from all sections of Burma, Ceylon and the southern half of the Indian peninsula. In some seasons there are girls in attendance from as many as eight language areas, all of whom unite in the speaking of English in classes, although often during prayers one may hear a petition offered in Telugu, Malayan or Tamil.

After five years this summer school idea has become so firmly rooted that a strong appeal has been made for a permanent summer school site, and for the first time a northern summer school has been held at Mussoorie, accessible to those residing in the northern part of India.

BIBLE SCHOOLS IN CENTRAL AFRICA.

Percy B. Last.

800 miles by motor cycle and sidecar in Central Africa!

Mr. Ellis and I packed our food under the sidecar seat, tied our rugs on the carrier of the motor cycle, behind the sidecar, put a tin of petrol under the passenger's knees, and set out on a visit to our Bible schools.

The particular schools we were out to visit are in two groups 100 miles east and south of Bunkeya.

There is a motor road running in the direction, and most of our traveling was done on it, but quite a number of excursions had to be made either by walking or on borrowed bicycles to villages off the main road.

For most of the way the motor cycle did well, and we were within 100 miles of home on our return journey when the two pistons gave out, and we had some heavy and hard pushing to do up a long steep hill to a mining center for help.

One side trip we made was 30 miles to some schools, and for this we borrowed bicycles at the mining center, tied on a blanket, a loaf of bread, a tin of milk, and a little tea, and set out. That is the roughest 30 miles I know about here, for there are so many deep ravines and stony hills to deal with. However, the welcome extended to us by teachers, scholars and Christians made it well worthwhile.

All along the 800 miles which we traveled in 24 days, we received the heartiest of welcomes, and were greatly encouraged in this work for God.

Request after request for help was made to us by chiefs and people lately converted who have no Bible school near them.

It was interesting to note the double request of the Christians, ... a teacher who will help them in their Christian life and teach them to read for themselves.

We were talking with a young man at one village, and asked him how he came to be converted. Said he:

"I was reading the New Testament for myself, and saw in it my need and the way of salvation through faith in Jesus Christ."

The journey was not without its excitement. One morning at about 7 a.m.

—we generally got up at 4.30 and were on the road by 6 o'c,—three leopards jumped out at us from the grass. I swerved hoping to catch one with the sidecar wheel, but he was too quick for me, and the guard protected him. He ran alongside, touching the sidecar for the best part of a mile, then the pace got too hot for them, and they jumped back into the grass.

Only a few years ago there was not a Christian in the districts we visited. Heathen darkness prevailed everywhere. Now there are bands of Christians scattered around, and there are over 20 Bible schools in those two corners of our parish, taught by men converted in the district.

To look back and remember outstanding incidents in the growth of the work and see how God has led on calls forth a Hallelujah, an Ebenezer, and for still greater efforts. For listen, friends, listen! There are thousands of villages still benighted under the cloud of heathenism, for the light of the gospel has not yet penetrated there.

Circumstances have hindered me from getting to Luanza to see our mutual friend Mr. Crawford, but I hope to see him early in the New Year. He is about to finish the translation of the Old Testament, and what a great work God has given him to do, the translation of the whole Bible into the native language! It will be a glad day for him when he sees the scholars reading the Old Testament in the Bible schools which he loves so well, and for which he has worked and is working so hard.

May God help you and us to faint not, in order that we may reap in due season!

THE BIBLE AND GRADUATES OF CHRISTIAN COLLEGES IN CHINA.

Last September Yenching University celebrated its 8th commencement. At the baccalaureate service each member of the graduating class was presented with a Bible and in making the presentation Dr. Timothy T. Lew made the following address:

Members of the Graduating Class of the Colleges of Arts and Sciences for Men and for Women:

You have been in this institution for four years, during which period you have devoted

Moslem boys from some of the best families in Baghdad. (Page 183.)

your time and energy to seeking for knowledge and truth. It is the privilege of those who associate themselves with the University faculty to serve in the capacity of guide and helper in your effort. We have endeavored to present to you the best we have received from our own teachers, and the best we have found in our own efforts of study, each in his or her own particular line. In a modern institution of education, with a steadily growing body of knowledge, each teacher can hope to offer but a fraction of the truth which is discovered in his particular field. The interests, purpose and objectives vary according to the assigned task, but there is one purpose, one objective, one interest, which is common to all of those who serve in this university, and that is to help you, each in his or her limited way, to get to know this Book. Through various methods in regular class room instruction, extra-curriculum study classes, formal and informal gatherings, we have tried to help you to know and to understand a little better and to appreciate a little more fully this great Book.

It is in a faith in the teachings contained in this Book that men and women left their home-land in early days, facing difficulties and running risks of dangers, to come over and establish this institution.

It is faith in the teachings contained in

this Book that has led thousands of men and women who have never been in China, who have never seen you or your predecessors, and who will never see those who come after you, to contribute according to their strength the financial support which makes the maintenance and development of this university possible.

It is through faith in the teachings contained in this Book that men and women have turned away from more lucrative careers, more promising material futures, to come to China to join this faculty in order to serve you with self-denial and self-imposed limitations of life. Their efforts made the work of the university possible, and it is through them that you have received the privilege of your education.

It is through faith in the teachings of this Book that men and women have gone to the ends of the earth to do heroic service for people whom they do not know, but have learned to love.

It is through faith in the teachings contained in this Book that men and women have accomplished great works, have shattered thrones, conquered kingdoms, overcome sins, and established a reign of peace, love and justice.

It is through the power of this Book that lives have been transformed, that men saw light in darkness, found help in distress, comfort and succor in suffering, hope in despair.

It is through the inspiration of this Book that some of the noblest pieces of literature have been produced.

Men find in this Book revelations which uplift them from the earthly to the heavenly life, and enable them to see visions, fill them with gladness of heart and unspeakable joy.

It is through absolute confidence in the possibility of fulfilment of the teachings of this Book that thousands upon thousands have labored, and are still laboring, for the betterment of the world against many odds, and have faced insurmountable obstacles fearlessly. Through complete obedience and unflinching loyalty to the Lord and Master whose teaching and life are narrated in this Book, throughout the centuries men and women, young and old, have offered their lives to carry out his teachings, and have willingly suffered martyrdom rather than betray their trust.

It is a Book which has been translated into every tongue known to the civilized world, and is being read and studied with worshipful, reverent hearts throughout the world by millions of devotees. It is, therefore, a Book which every educated person must know, and lack of knowledge of which is a mark of ignorance in this age.

It is our sincere hope that you have acquired during these four years an intimate acquaintance with this Book, and that upon your departure from these academic halls you will go out into a world of service with an increasing appreciation and a growing faith.

If in the last four years any of us have done things in our lives contrary to the teachings of this Book, we hope you will forgive us; and if there is any little service we have offered to you which has made your lives richer and nobler, you will find that this Book has been responsible for it.

Therefore, on this memorable occasion, on the eve of your departure from the university, we present to each of you a copy of this Holy Scripture. "It is given by the inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly finished in all good works."

This is the best gift in our possession to present to you, and may you treasure it, study it and find in it inspiration, hope, help, strength and eternal life!

—"Chinese Recorder."

THE PSYCHOLOGY OF CONVERSION AMONG NON-CIVILIZED PEOPLES.

Two large volumes under the above title, written by Prof. Raoul Allier, have just been published in Paris. An extended notice in the "British Weekly" gives some idea of their value: and from it we gather what follows.

For 40 years Prof. Allier has been working on his subject.

He found it impossible, owing to the vast extent of the material, to include Roman Catholic missions within his purview. He leaves aside also, for the most part, missionary annals in China, India and other

countries which possess an ancient civilization of their own. His special field lies among the native races of Africa, Polynesia, Madagascar, Greenland, and the Eskimo of the Arctic Circle.

M. Allier's book takes throughout the character of a scientific study. The author relies on the testimony of missionaries: but that is often imperfect. Friedrich Heiler, who has made a profound study of the religion of primitive peoples, says in his book, "Das Gebet": "Primitive men are exceedingly shy and reserved in communications about their religious life. Many explorers and missionaries have lived for years among 'nature-peoples' before they succeeded in overhearing something about their religious thought and action, or even their prayers." The deepest "Psychology of Conversion among Non-Civilised Peoples" remains a secret between the penitent soul and its merciful Saviour.

A Pilgrim's Progress.

The book opens with a survey of difficulties which confront the missionary as he seeks to approach the native mind. He has often been met with a stubborn hostility which may culminate in murderous hatred, and when that is overcome the messenger of the gospel must struggle with linguistic barriers and with inrooted social customs.

An impressive chapter deals with "Souffrance Morale," the awaking of a heathen conscience under the power of the Word. We seem to be reading passages from the early pages of the "Pilgrim's Progress." One of the missionaries recalls the experience described in Psalm 32: "When I kept silence, my bones waxed old through my roaring all the day long; for day and night thy hand was heavy upon me."

Sufferers themselves have told how they lost appetite and were deprived of sleep under conviction of sin. "Among the Blacks their complexion takes a greyish color. The person affected says that he has no more energy, that he is depressed, and feels himself wasting away." Examples are given which might have been penned by the author of "Grace Abounding." It is a singular fact that the conflicts of Bunyan should be reproduced with extraordinary vividness in the souls of dark Africans as they rise from death to life.

Just Use Me!

E. C. Baird.

I am the Bible.

I am God's wonderful library.

I am always—and above all—the truth.

To the weary pilgrim I am a good strong staff.

To the one who sits in black gloom I am glorious light.

To those who stoop beneath heavy burdens I am sweet rest.

To him who has lost his way I am a safe guide.

To those who have been hurt by sin I am healing balm.

To the discouraged I whisper a glad message of hope.

To those who are distressed by the storms of life I am an anchor, sure and steadfast.

To them who suffer in lonely solitude I am as a cool, soft hand resting on a fevered brow.

O child of man, to best defend me, just use me!

The short chapter entitled "Les Deux 'Moi'" reminds of Romans 7 and the writings of St. Augustine.

A native chief said to Moffat: "When I visited you for the first time I had only one heart: today I have two. I have no more rest." "M. Coillard and M. Allégret note that the same kind of talk is current on the Zambezi and the Congo."

Natives of New Caledonia do not say, "I have two hearts," but "My heart is two."

A New Zealander said to his missionary: "My heart wishes to be received into the church of Jesus Christ, but why have I two hearts within me which are always in conflict? One is a good heart, the other is quite bad. Which of them shall win? . . . . Ah, what a battle! Do you wish to baptize me or not? Perhaps you would rather not, since I have two hearts, but perhaps you would like to do it."

The Crisis of Conversion.

The central portion of M. Allier's work deals with the crisis of conversion. He quotes these words of an African convert as a definition of the change that had come to him:

"One day as I was busy digging out stones with a stick I heard a voice say to

me, 'What is conversion?' 'Conversion,' I said to myself, 'that ought to be the same kind of thing that happened some years ago when I wished to become a subject of Letsié. I am a Kaffir by birth. So I went to Letsié and said to him, 'I wish to become your man.' Letsié replied to me, 'Yes, I agree.' And since then I have belonged to him. He orders, I obey. Does not conversion happen when a sinner goes to God and says, 'I wish to belong to thee,' and God answers, 'I am willing; I take thee for mine'?"

The chief peril for new converts lies in the persistence of lazy habits. Industrial missions set the healthiest tone.

"This question of manual work," writes M. Allier, "meets us everywhere, and under the most varied forms. The industry of the ba-Souto, for instance, is paralyzed by the social régime of their tribe. The individual does not actually possess anything. The chief is called, in the language of the country, without any hint of malice, the 'mokuéna,' the crocodile, and he justifies his name by constantly 'eating' his subjects, i.e., by robbing them. At the end of their apprenticeship the pupils of the school at Léloaleng too often fall into the hands of the chiefs, who claim to have the monopoly of their work, and who destroy them. Here is something which ought to end. Care for the spiritual life leads us to see the importance of work. The man whose brain and arms are busy is guarded against the infatuation of evil desires and unwholesome reveries."

Self-government must be introduced with caution among these primitive tribes. French missionaries made a mistake half a century ago in trusting power to their Lessouto converts. "The natives at once began to invent minute, indiscreet, draconian rules, which proved quite inapplicable."

The closing chapters show the gradual transformation wrought by native Christians in their social surroundings, and we are thus led by easy stages to the organization of the native church with its own pastor and office-bearers. The French Protestant church of Lessouto waited 58 years before setting apart its first native minister. One of the ba-Souto pastors is at the head of a parish with five or six daughter churches, 750 baptized adult Christians and 300 to 400 catechumens. He is in charge of several government schools, and controls funds amounting to £600 a year.

Readers of these volumes, we are told, will gain a new understanding of the missionary's work, and a new reverence for his character. If Dante were amongst us and writing another "Paradise," he would surely make a Star of Missionaries in the same heaven as his Star of Warriors.

A UNIQUE SCRIPTURE DISTRIBUTION.

The following curious incident in the circulation of the Scriptures is told by a colporter of the Scripture Gift Mission, writing from the West India Islands:

"The Scripture Gift Mission (London) sent me a generous supply of Gospels, etc., weighing about 100 pounds. As it happened, on the very day and by the same boat on which they had arrived, I had to leave Jacmel for Cape Haitien, my present headquarters. I was not sure that they had really come until I reached the Cape about a week later. I had left the papers and full instructions with a friend in Jacmel, asking him to act for me in getting the consignment through the Customs. Shortly after I received a letter from the collector of customs at Jacmel, who enclosed the papers, stating that my friend had refused to take the goods, and asking what he was to do. I wired back, asking him to verify them for me, and sent the papers to another friend in Jacmel.

"A few days later a letter arrived telling me that my wire had reached the collector too late and that by law the goods would have to be sold. I wrote immediately offering $15.00 for them, and enclosed check to that amount. I had to wait for considerably over a month before a reply reached me. At last news came that my offer had been accepted. Just at that time, however, my friend was down with fever, and was unable to have this bale shipped on to me for several weeks. In December I heard from him that a boat was due in a day or two that would touch Cape Haitien. The day after getting the letter a telegram came, 'Bale sunk in harbor with lighter.'

"A letter giving further information regarding the loss arrived by a later mail. In that I learned that the lighter was at

the side of the ship, when a heavy wind arose which made the ship swing around, crushing into the lighter and sinking it. We were perplexed at such an apparent contradiction of the promises of God, that such quantities of his precious Word should be lost, after having had so much difficulty in getting it into the country.

"Imagine our joy on hearing a few days afterwards that the bale of Gospels alone of all that the lighter had contained had floated, and had been driven by the wind to Point Baguette, a couple of miles from where the lighter had gone down! There it was discovered by some fishermen on the sand, who, thinking they had found treasure, forced open the case, and behold, heavenly treasure in abundance! In a few days the Gospels were in circulation all through the mountains around Jacmel. They were sold in town and country markets at 2¢, 3¢ and 5¢ (Haitien). There was not a house where some Scripture portion was not to be found. They were seen even in the little boats plying between the Haitien ports. Never was there such a distribution of the Scriptures in Haiti! The winds and the waves obeyed his will, and fishermen were again used to spread the Good News.

"I have recently seen the collector of customs from Jacmel, who told me that several tons of anchor chain had been piled on top of the bale of Scriptures, and that if it had floated it must have been a miracle. He also informed me that the duties, surtaxes, wharfage dues, etc., had amounted to $259.20, which we would have had to pay had all things worked together as we would have planned it. We just thank our Father for such an exhibition of his wisdom and power."

Requests for Scriptures are constantly received at the Philadelphia office of the Scripture Gift Mission (119 South Fourth Street,) from the islands of the West Indies, where great poverty prevails. Responses to these requests are made possible through the donations of those interested in the distribution of the Word. But there is room for expansion. Will you help?

THE BURDEN OF DAMASCUS.

(Dear Mr. Moody:

We are always so grateful for the kind gift, so long continued, of the RECORD OF CHRISTIAN WORK, which gives so much information about our fellow workers all over the world, and cheers and inspires us with its helpful addresses and sermons.

I am sending you a short account of what happened in Damascus, with two photos, and hope they are not too late to interest friends.

Yours truly,

(Signed) (Miss) K. M. Strong,

British Syrian Mission, Damascus.)

Our fellow workers all over the world have been thinking of us in Damascus, and we have been conscious of their help by prayer, so I am sending a short account of the events of our troublous week, October 18-25, thinking that it may interest your readers.

October 18th was an eventful day in Damascus. Some missionaries and Syrian Christians had met together for a meeting of the One-by-One Band, when rifle shots were heard. These increased, and seemed to come nearer and nearer. Hand bombs were being thrown too, and it all seemed as if it were in the very street itself. After a while, when there was a pause in the firing, we all went home, having found that the center of the disturbance was at some distance.

The questions being asked were: "Have the Druzes got into Damascus?" "Are the Christians going to be massacred?" "Is it the bandits coming to loot?" We found out afterwards that it was a band of Druzes and Arabs, strengthened by a few bandits. They were attacked by Circassian and Senegalese troops, and bombarded by big guns from the fort outside Damascus. A shell dropped by accident on the roof of the Irish Presbyterian Mission ladies' house, and wrecked their drawing room. Mercifully they were sitting in a room on the other side of the courtyard at the time.

There was firing on and off all night. The bandits were joined by residents of Damascus in some cases, and between them they looted and partly destroyed the beautiful old house (Beit 'Adthm) which had been

Damascus Station during the week October 18-25, 1925.

converted into a museum by the French. Fire broke out in one part of the city, and spread rapidly, as the houses are built chiefly of mud and wood. For four days we could see the smoke going up from it, and firemen were working day and night. No one knows how many corpses were buried under the ruins.

The British Hospital, being at some distance from the fires and being well known, was thought to be a safe refuge, and about 5000 people of all sorts took refuge there on the night of October 19th, most of them sleeping in the garden.

In the Christian quarter a volunteer band of Moslems under the orders of Emir Sayid el Jezairy patrolled the streets and took precautions against a massacre of Christians. Emir Sayid is the worthy descendant of the celebrated Emir Abdul Kadir, who at the greatest personal risk defended hundreds of Christians during the massacre of 1860.

On Tuesday morning the gendarmerie station in the Christian quarter was robbed of rifles and ammunition, and a panic was caused by the looters running down the street carrying these stolen arms. All passed off quietly, however.

The only case of deliberate massacre was that of some Armenians in a camp outside Damascus, and also of a few Armenians living in that part of the city by which the rebels entered on Sunday. There were some accidental deaths in the Christian quarter by shrapnel from a tank which was sent to protect the Christians, and lost its way.

The mandatory power demanded a fine of £100,000 in gold, to be paid before Saturday noon, and 3000 rifles. In case this indemnity was not paid, the city was to be bombarded again. This caused an emigration from Damascus which crowded the station day and night for several days. The Armenians naturally were most eager to get away, but the Moslems, after the bombardment and fires of October 18-20, were also eager to be gone.

The indemnity was guaranteed by the municipality, and there was no bombardment.

The bandits were daily increasing in numbers and strength, and men of rank and education were joining them as leaders. In the north all Kalamoun district came under their power, and the Danish missionaries were unable to send or receive letters or telegrams, all communication being cut off. No harm was done to those who did not oppose them, although clothes and food were often commandeered for their "army."

At the present time of writing the number of rebels near Damascus is said to be

small. The town is strongly held by the French troops, and the Damascenes give no open encouragement to the nationalist party for fear of harm coming to their beautiful city.

There is a little desultory fighting from time to time, and villages near Damascus have been bombed by French aeroplanes, and much property destroyed. Deputations have been sent to make representations to the high commissioner, and there is hope of peace. In the meantime, hundreds of refugees have come in from Hauran, from the villages near Damascus, and from three large Armenian camps.

This is only the beginning of the fruits of this disturbance. The full harvest has still to be reaped. Only today we heard of one family of villagers, people who had taken no part in politics. The father was shot, the daughter came in to the hospital after seeing her nephew fall dead before her eyes, her little baby died, and she was taken out of the hospital only to follow him shortly to the grave. Another near relation escaped from the bandits only to be shot dead in the streets of Damascus.

Yesterday we visited a refuge for Armenians where 20 families and a shop were found in one room, 10 in another room, and seven or eight in another. There is no work for them, and this is only a sample of many others. For the wonderful mercy of GOD in keeping us safe and calm and trustful in the midst of danger we give thanks, for the needs of these sufferers we appeal to the lovers of peace, who perhaps, like myself before these events, have never been "under fire," and have only known blackened ruins and desolated homes through pictures in illustrated magazines.

THE BEGINNINGS OF MISSIONARY EDUCATIONAL WORK IN BAGHDAD.

Rev. Calvin K. Staudt.

Tourists who have gone through Baghdad recently and who have seen our mission schools have had many words of commendation. They were deeply impressed by the number of students, the fine bearing of the student body, the Christian atmosphere of the school, and a thirst for knowledge and an eagerness for learning that are scarcely to be found anywhere else in the world. When we explained that this is our first year of educational adventure in Baghdad, they often doubted our words.

The first year of educational adventure in the fascinating city of Baghdad, where the old order is suddenly changing, giving place to the new! As I look back over the year's work I am glad to report that this first year has been beyond all expectations, beyond all that I had ever dreamed or hoped. Indeed, it has been a wonderful year, and a kind Providence seemed daily to have smiled upon us and upon the work so auspiciously begun.

A year ago last summer we rented a large and commodious house for a dwelling, and inasmuch as we were not going to occupy the entire house we decided to house in it a small, struggling school attended by the children of the Protestant parents, known as "The Protestant School." We had no plans yet for a mission school,—no program, no teachers, no money except a little grant-in-aid for this Protestant school. All I had thought of doing for this school during the year was to give some advice and to teach an hour of English each day.

The school opened in a quiet way, with a handful of pupils and two native teachers. Presently, however, it was noised abroad that this school was housed in an attractive building, that Americans were connected with it, and that to all intents and purposes it was an American mission school. New pupils began to arrive daily, and among them were a number of larger boys who wanted advanced work. They were Jews, Moslems and Oriental Christians. What was to be done? For a week or so I was dazed, nonplussed. "Is it right for me to turn away these young people?" I said to myself. I debated, but finally answered with an emphatic "No!" I saw then and there all the possibilities and opportunities of a real mission school. I decided to teach these older boys, to take over gradually the entire control of the school, and to secure, if possible, additional teachers.

I had the good fortune of engaging two young men who formerly were students of mine in the American University of Beirut. Other teachers were also added, until we had seven persons teaching in the boys' school and three in the girls' school. We admitted by January 1st, in both schools, 180 pupils, and then closed the door rigorously to a waiting list and new applicants. The girls' school was housed in our living quarters, while the boys' school occupied the rest of the house. Even the big veranda was turned into class rooms. The highest class in the school was doing third-year high school work, and up-to-date text books were shipped across the desert from Beirut.

Now, who were these children and young people who came to our school and who were willing to pay a high tuition fee for the type of education—Christian education, by the way,—which we were offering and giving? Religiously, they represented many sects. Among these 180 pupils only 34 were children of Protestant parents: the rest were Chaldeans (Catholics), Gregorians, Nestorians, Greek Orthodox, Armenian Catholics, Syrian Christians, Moslems, Jews, Bahaists. There were 21 Moslems and 33 Jews. Two of our Moslems were Turks, one was a Persian, another an Indian, and one was a nephew of the aid-de-camp of King Feisal. Among our Jews we had a few who were Kohens, descendants of Aaron. Not a few of our students came from the best families in Baghdad, and some of these were daily brought by servants, reminding one of the Greek pedagogues, who led the boys to the school and carried their books and writing materials.

Racially, too, the cosmopolitan life of Baghdad was represented in the school. There were Iraqi, Armenians, Assyrians, Turks, Greeks, Hebrews, Arabs, Indians and Persians. For the first time in the history of Baghdad were all these races and religions brought together in a school where they had to live together, work together, play together, worship together, and learn to love one another and forget their historic hates.

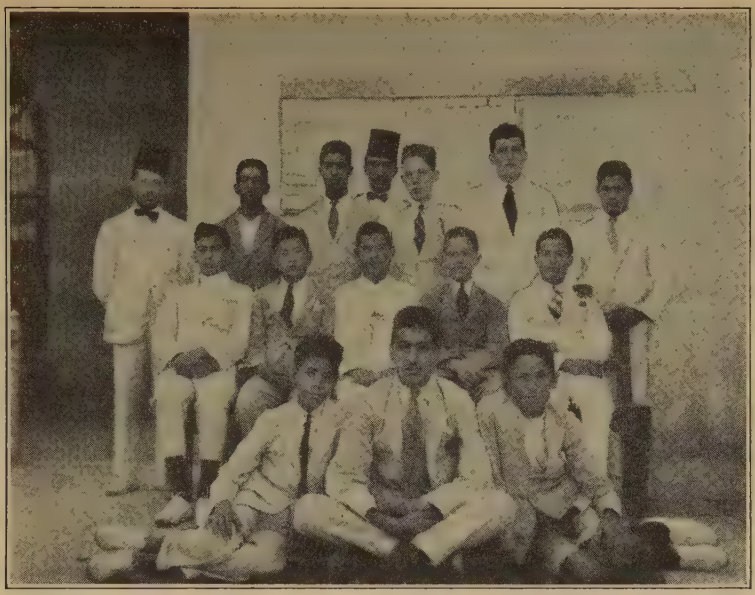
To have broken down the racial barriers and the religious antagonism, and to have done this alone and nothing else, would have been worth while,—a hundred times worth while, and a fine piece of missionary work. But as a mission school we did much more. We had prayers every morning, where these children of many races and many religions, standing in reverence and with bowed heads, lifted up their hearts in prayer to the common Father of us all. These devotions had to be held in the open court, for there was no room in the house large enough to hold the entire school. Occasionally, too, we sang a Christian hymn, which the children memorized in the lower grades.

Then we gave definite instruction in religion and Christian ethics, and taught the Bible in all the classes. True, we did not force the Bible into the hands of all our pupils, but we freely taught from it and used it openly in all our classes. Every morning for half an hour this instruction was given. We tried to impress upon our teachers that they should radiate a Christian atmosphere and walk worthily of the Lord. We started a Sunday school in our house, to which many of the pupils of the school came. We conducted a Sunday evening service for a time, to which nearly all the older boys of the school came regularly, giving me a splendid opportunity to give simple and helpful talks on Christian living.

"Why do you want to come to our school?" I would often ask a prospective student, and the answer invariably was, "We heard it is a good school," or "We want to be in an American school." There was a difference between our school and the other schools of the city. It was, as I could figure out, in the home atmosphere of the school; in the stress we laid upon the teaching of English and the teaching of the higher studies in English; in the willingness on the part of some of us to teach with all our might, and to labor day and night for the welfare of the children and young people who were entrusted to our care. But, more so, it was in the personal attention and kindly treatment which every one received, and in an emphasis both upon character building—the making of real men and women,—and upon sound scholarship.

Permit me to record this scene, which was enacted every morning during the last two months of school!

We are sitting at the breakfast table in the court of the house. It is only a little after six o'clock. A number of students



THE SECOND CLASS IN THE BAGHDAD SCHOOL

have already gathered outside the house, waiting for the gate-like doors of the house to swing open. Yakob, the janitor, opens. They come trooping in,—a happy lot,—Moslems, Jews, Oriental Christians, pupils whose ages range from five to twenty. They are quietly going upstairs to their class rooms, to study or to walk back and forth on the broad veranda reciting their lessons. They are the most lovable children and young people you want to find anywhere.

We do not refrain from having our private devotions while the pupils pass through the court: it gives one something definite to pray for. We pray that we may have wisdom and sympathy to promote understanding and friendship among these many races and religions. We pray that the Christian people of America may give us men and means in order that we may be able to extend these liberalizing opportunities to others. And most earnestly we pray that we may have the power to make these pupils who are now under our care to become apostles of a new order in this city of rapidly changing orders,—an order in which the teachings, the spirit and the principles of Christ are known, believed in, followed. —"Outlook of Missions."

REOPEN THE BIBLE AND LET IT SPEAK!*

Robert E. Speer, D. D.

There is too much disposition in our generation to feel that we can ignore or cut loose from the past. We forget too readily what Horace Bushnell called in his great memorial address at Yale, after the Civil War, "Our Obligations to the Dead." These obligations are of two types, and it is hard to tell which of the two is the greater.

On the one hand we stand in debt to the past for all that it won and has passed on to us, the great treasures that make up the wealth of our life, that were bought for us by the sacrifice and the effort of those who are gone. There is a question which the past can appropriately and justly address to each succeeding generation, the great question of St. Paul, What hast thou that thou didst not receive? We too easily forget the magnitude and extent of that obligation. It would be ludicrous if it were not so tragic to hear in our own day men deriding the past in a language which they inherited from the past. One would like at least to hear the new generation repudiate the old in a language that it had invented

* Delivered at Northfield, 1925.

for itself, and on a soil which had not been won for it by the blood and the tears of the dead.

But there is another type of obligation, quite as great and much less thought of by us than the one of which I have just spoken. I remember hearing it put, years ago, in a memorial celebration by one of the most original and beloved characters of his generation, Henry Clay Trumbull, one of the great chaplains of the Civil War. It was in a student conference here. He had chosen for a text that day, addressing a great group of university students who had come from all over the Eastern states, and from the Dominion of Canada, the words in the Epistle to the Hebrews, "These all, having obtained a good report through faith, received not the promises, God having reserved some better thing for us, that they without us should not be made perfect." Quoting these words, he announced as his theme, "Our Duty to Make the Past a Success." Instead of referring only to our obligation for those things that the past had done for us, he went on to point out those things which it is our obligation and duty to do for the past. For, after all, the past is not laid away as something complete and inaccessible. What we speak of as the past is unfinished and contingent, waiting on what we shall do whose acts are required to complete and fulfil the things which the past began.

Christians everywhere have been celebrating this year the 400th anniversary of the publication of William Tyndale's New Testament in English. While in a true sense we are gathered for a scrutiny and judgment of one of the greatest men of the past, who made a deeper mark on the English language and on the life and thought of all English-speaking peoples than any other man who ever lived, there is a sense in which it is not we who are judging them of the past, but they who are judging us. And in a true sense it is more important for us to inquire what William Tyndale would be thinking of us if he were here today than it is for us to review our thoughts about William Tyndale.

I spoke of Tyndale guardedly in those words as to his standing in the forefront of the great. I say again that Tyndale is the man who has had a greater influence on the English language and on the life and thought of the English-speaking peoples than any other man who has ever lived. And yet, like so many of the great, he comes out from an unknown background.

I have thought of him as representing in himself the great principle which he put in such noble language in the opening verses of the third chapter of the Gospel according to St. Luke, "Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests." Here is the background of all contemporary history: the Roman empire, the lesser political framework of the Jewish nation, the ecclesiastical organization in its significant disorder. And what happened? You have the whole framework of contemporary history for your background for what momentous event? For a secret spiritual experience in the life of an unknown man in a desert place,—"The Word of God came to John, the son of Zacharias, in the wilderness."

Let us set William Tyndale just where William Tyndale himself, in the great language of Scripture, set the message that came to John the Baptist in the wilderness. What was the world stage set for Tyndale?

Richard III was wresting the English throne from the sons of Edward IV. The Wars of the Roses were coming to their end. Louis XI was waiting in his superstitious retirement for the close of his life. Frederick III and Maximilian were contending for the throne of the Empire. Sextus IV sat on the throne of the popes, and Ivan III on the throne of the Czars. Ferdinand and Isabella embodied the glory of Spain at its zenith. These were the great people and the great doings. But were they? Not so! The one real event of those days was the birth in an unknown home in Gloucestershire of the translator of the first version of the New Testament from the original languages into the English tongue.

It is little we know of his life. What we do know has been written down for us with great spiritual simplicity and sincerity by Dr. Cooper in his little volume on "The Life and Times of William Tyndale,"

which those of you who have not read will thank me for suggesting you should get. The few simple facts of the great life can be recalled in a moment.

He was born perhaps in 1484, the same year with Martin Luther and just one hundred years after the death of John Wyclif, somewhere in Gloucestershire.

Something of the religious ignorance of the time may be gathered from the alleged fact that of some 300 clergy in Gloucestershire more than a third did not know the Ten Commandments, and some forty or more could not repeat the Lord's Prayer, or tell how it originated.

He was sent as a young boy first of all to Oxford, where he received his degree, perhaps in 1512. We find him a few years later fulfilling the modest functions of a tutor in the home of Sir John Walsh in the district of England where he was born, and engaging there in disputation with ignorant representatives of the church, who drove him to the resolution that fashioned all the rest of his years.

In 1522 he went to London with letters to Bishop Tunstall in the hope that he would start him in the enterprise, to which he was now committed, of setting forth the Scriptures of the New Testament, at least, in the English speech. Finding the wise and worldly bishop inaccessible to his suggestion, he preached for a little while in a church on the Strand; lodging for the time with a friend in whose home he first came to the conviction that there was no place for his mission anywhere in the diocese of London, or indeed anywhere in the land of England.

Sailing in 1524 to the city of Hamburg, he began there his great work. Passing on from Hamburg, it is said that he stayed for a while with Luther himself in Wittenberg, where Luther had only recently completed his translation of the New Testament into colloquial German. Coming back to Cologne, his translation almost done, he passed his first quarto edition through the press. From Cologne he was compelled to flee, with the materials that he had accumulated, to the city of Worms, that he might there go on with his work. From Worms he sent out the next edition, the octavo edition, carefully edited, and eliminating the notes or anything that might betray him as its author. He spent the years that remained, some in Marburg, then in Antwerp, in the house of the English merchants there. Then at the end, betrayed by a man he had befriended, he spent the last eighteen months in prison not far from Brussels, where, after cold and wretchedness and loneliness, he was led out on the 6th day of October in the year 1536 to his death. First he was strangled, and then his body was burned at the stake, and his dispersed ashes spread abroad,—where, we know not to this day,—for the crime of having set forth the New Testament in the English tongue.

These are the few bare facts of the great life, but one pauses for a moment before going on to speak of the great achievement of the man, to dwell on three or four of the significant aspects of his life and experience.

Out from the Universities.

One likes to note that this great movement of new life came out of the universities,—this purpose of William Tyndale, and all the great spiritual forces that through him poured out for the transformation and enlightenment of the English-speaking world. There in the universities Colet and More were exerting their influence, which he must have felt. At Cambridge, where he went for a little while after Oxford, he came, I suppose, under the inspiration of Erasmus, that great, courageous, epoch-making, yet timid and accommodating spirit. It was out of the universities that the Bible texts and translations came. It was the universities which held up the torch of the Scriptures.

One wonders whether as much can be said of the great universities of the English-speaking world today. Are they still the fountains of our richest spiritual influences? Is it out of them that the great lights are pouring on the Bible and from the Bible today? Well, it is not wholly untrue today, but whether it is true today or not as it was true in William Tyndale's time, it ought to be true today, and there will come a time when it will be true again, when the universities will be as they have been, and as they are not without being today, the great springs of our moral and our spiritual energy, the great fountains of new life and new light ever pouring out of the Word of God.

If we wish that day to be hastened, my friends, we shall not bring it in by any coercive intimidation. It cannot be accomplished by any ecclesiastical manipulations. It will be brought back only as Christian men find their places in the ranks of foremost scholarship, as Christian men in the universities of the English-speaking world fill in our generation the place which Tyndale and men like him filled in theirs.

One dwells for a moment on that prudent, cautious Bishop Tunstall who missed the supreme opportunity of his life. I suppose he was a man like Samuel Butler's farmers of Battersby, who would "have been equally horrified at hearing Christianity doubted and at seeing it practised." Think how he might have identified himself with this, the greatest work that has been done in our race throughout the centuries! How different the whole story might have been, if, placed where he was, the man had seen his opportunity, and had not with his timid opportunism turned William Tyndale aside and passed him on without sympathy or help! The loss of a great opportunity was for him what it has been for many another, an undying infamy.

One likes to think, once again, of the courage and fearlessness and honesty with which William Tyndale confronted all the implications of the task that he had undertaken. He believed that the Bible that he was releasing must actually be the controlling law of the life of men, and he had no hesitation, side by side with his work of translation, in drawing forth the great application of Bible truths to the contemporary life of his generation.

I read last week a report of an address delivered at the inauguration of the new year in one of our leading divinity schools by one of its professors. He was reported as finding fault with what he regarded as the tendency of Christians to meddle with legislation and to try to enforce Christian principles in the organized political life of the nation. He deprecated "Christians of legislating temper." The only alternative of which I can think would be legislators of non-Christian temper. That would represent Christian defeatism carried to the limit. It is a curious reaction. There are many good men who only a little while ago were charging us that we must socialize our Christianity and carry it into the economic and industrial life of our day, who now go to the other extreme and say: Christians must not concern themselves any longer with legislation or be dogmatic in their moral demands: they must be content to feel their way, and to lead other people to feel their way; truth must not be affirmed or enforced, but only be quested after. Well, William Tyndale had found great truths that he was prepared to affirm and to demand to have applied to the life of the world in which he lived.

In 1528 he published, side by side with all the work of Bible translation and revision which he was carrying on, two little books, one, "The Parable of the Wicked Mammon," and the other "The Obedience of the Christian Man," in which he set forth the two great principles of the English Reformation, the supremacy of the Bible in the church and the supremacy of the king in the state: and to make clear that he did not bind himself in compliant obedience to any unlimited supremacy of the king in the state he followed those two little books later with another on "The Practice of the Prelates," which was a powerful attack on the abuses of the clergy and on the shameless divorce proceedings of Henry VIII. Tyndale took his Bible right out into the life of the world in which he lived. What was it but the Word of God by which the life of man must be squared?

And he paid the one supreme price for his bold undertakings. On that 6th of October, 389 years ago, he went fearlessly to his death. I was thinking, as I reread his story, of the monument in the city of Ottawa on the little stretch of grass before the Dominion Parliament Buildings, a big granite boulder, and on top of it a beautiful bronze figure, and an inscription sunk in the granite that tells of the heroic sacrifice of young Henry Harper in his vain effort to save a companion's life one dark winter evening as the boys and girls were skating on the Ottawa River. The simple story is told there, and then beneath, cut in the stone, are the words: "And Galahad said, If I lose my life I save my life." These great words of our Lord find many applications, and they never found a nobler one than when, for truth's sake and without fear, William Tyndale fulfilled the half cen-

All kinds of winter sports at Northfield!

tury of his life at the stake for the crime, let me repeat, as a contemporary indictment ran, of "setting forth the New Testament in the English tongue."

Anticipatory Preparations.

I spoke of it as an achievement which compels us to regard him as the man who has made a greater mark on the English language and on all the life and thought of the English-speaking peoples than any other man. It was one of those creative achievements which mark the transition to a new day. As with all such achievements there were of course the anticipatory preparations. All great achievements are prepared for in God's organic unfolding of human history, and there were many preparations for William Tyndale's work.

Nearly a thousand years before Bishop Aldhelm had given his countrymen the first Saxon Psalter. About 700 A. D. Caedmon had paraphrased for the common people many incidents of the Bible story. The venerable Bede translated, on his deathbed, part of the Gospel of John; and King Alfred, who died about the year 900, translated the Ten Commandments, parts of the Book of Exodus, and some of the Psalms. And there were later fragmentary efforts.

It was not until the end of the 14th century that John Wyclif came with his tracts that set all England ablaze, and the translation of the Bible into the English speech which is credited to him. But this was not equal to Tyndale's achievement. Wyclif translated from the Latin Vulgate, not from the original tongues. He did his work years before the invention of printing, and his edition of the Scriptures had to be copied by hand. Even so, however, it was the first great stirring of the new life, and it roused all the forces of reaction and might. He had turned loose too much light. Two years before his death he had written: "Many think it amiss that men should know Christ's life, for these priests should be ashamed of their lives, and especially the high priests, for they contradict Christ both in word and deed." And they fulfilled his judgment. Fifty years after his death, at the order of the pope, his body was dug out of its last resting place, and his dust flung over the waters of the little stream that ran beside the parish church where he had served.

It was just a hundred years after John Wyclif's death that William Tyndale and Martin Luther were born. There were great preparations of God's providence in the century between. In 1452 Gutenberg had perfected his printing press. The Hebrew Old Testament had been printed for the first time in 1488. The Greek New Testament of Erasmus with a Latin version of his own had appeared in 1516. Martin

Luther, in three months (as he tells us,) of eager and joyous work, had translated the New Testament into vernacular German and published it in 1522, so that when at last Tyndale came, materials for his work were prepared and the machinery was ready to scatter the Word of God as leaves for the healing of the nation.

Tyndale's Achievement.

And now, what was Tyndale's great achievement?

Well, he translated out of the original tongues the whole New Testament, all the Old Testament through Second Chronicles and the Book of Jonah into the English vernacular and put all that Scripture within the reach, as it was his aim to do, of every Englishman, so that, as he had told an ignorant abbot at Sir John Walsh's, every plowboy behind his plow through the fields of England might know as much of the Bible as bishop and priest.

Dwell for a moment on each aspect of that achievement!

He did it all alone. When, later, Coverdale came to his work he had a little band of assistants around him. There was a great company of scholars at work on the King James version, and the Revised Version, and the American Revised: but William Tyndale did his work of translation all alone.

He did it out of the original tongues. It was not the first time that the Bible had been translated into somebody's vernacular. The Septuagint was the translation of the Hebrew Old Testament into Greek for the great body of Greek-speaking Jews who read no Hebrew, across the Roman world. Jerome had translated the Bible into the Vulgate for the sake of Latin readers when Latin was the common speech, but Latin had long ceased to be the vernacular of Europe, and the Bible that was to reach the heart of the European peoples must be translated into their own tongue, not from the Vulgate but from the original languages, as Luther translated it into the German common speech, and Tyndale, when he came, into the common speech of the English race. A translation into Spanish anticipated both Luther and Tyndale, and there were other continental translations of the Vulgate into the vernacular.

And let us thank God that he did not put his name on his translation! He never called it "The Tyndale Bible." He belonged to Lowell's company of "The bravely dumb who did their deed and scorned to blot it with a name."

Tyndale made the Bible accessible to every man, and it was not long before thousands of copies of it were abroad. Some imported the Bible, some smuggled it, and the Book was available wherever men and women wished to read in their own tongue the wonderful words of life.

One would like to set forth, if only there were time for it, the wealth of testimony that has been borne to the character and work that William Tyndale did, and the influence of that work on our language, on our race, and on the world.

His translation, says the writer in the Encyclopedia Britannica, "may be described as a truly noble work, faithful absolutely, though couched in simple and popular language."

"Tyndale's translation," says Froude, "is substantially the Bible with which we are all familiar. The peculiar genius, if such a word be permitted, the mingled tenderness and majesty, the preternatural grandeur, unequalled, unapproached in the attempted improvements of modern scholars, all are here, and bear the impress of the mind of one man, William Tyndale."

"It is a work," said Cardinal Newman, "which by the purity of its diction and the strength and harmony of its style has deservedly become the model of good English and the standard of the language of all future time."

But I know no one who has put it in nobler language than our American historian, John Fiske. In one of the chapters in "The Beginnings of New England," he is speaking of the background out from which the Puritans and the Pilgrim Fathers came, and he is referring to the times and work of the Lollards before William Tyndale. Then he recognizes William Tyndale as the great and commanding figure:

"While they were thus led (that is, the people of England under the influence of Wyclif's tracts and translations and of the Lollards), while they were thus led more and more to appeal to the Bible as the divine standard of right living and right

thinking, at the same time they found in the sacred volume the treasures of a most original and noble literature unrolled before them: stirring history and romantic legend, cosmical theories and priestly injunctions, profound metaphysics and pithy proverbs, psalms of unrivalled grandeur and pastorals of exquisite loveliness, parables fraught with solemn meaning, the mournful wisdom of the preacher, the exultant faith of the apostle, the matchless eloquence of Job and Isaiah, the apocalyptic ecstasy of St. John. At a time when there was as yet no English literature for the common people this untold wealth of Hebrew literature was implanted in the English mind as in a virgin soil. Great consequences have flowed from the fact that the first truly popular literature in England—the first which stirred the hearts of all classes of people, and filled their minds with ideal pictures and their everyday speech with apt and telling phrases,—was the literature comprised within the Bible.

"The superiority of the common English version of the Bible, made in the reign of James I, over all other versions, is a fact generally admitted by competent critics. The sonorous Latin of the Vulgate is grand, but in sublimity of fervor as in the unconscious simplicity of strength it is surpassed by the English version, which is scarcely if at all inferior to the original, while it remains today, and will long remain, the noblest monument of English speech. The reason for this is obvious. The common English version of the Bible was made by men who were not aiming at literary effect, but simply gave natural expression to the feelings which for several generations had clustered around the sacred text. They spoke with the voice of a people, which is more than the voice of the most highly gifted man. They spoke with the voice of a people to whom the Bible had come to mean all that it meant to the men who wrote it.

"To the Englishmen who listened to Latimer, to the Scotchmen who listened to Knox, the Bible more than filled the place which in modern times is filled by poem and essay, by novel and newspaper and scientific treatise. To its pages they went for daily instruction and comfort. With its strange Semitic names they baptized their children. Upon its precepts, too often misunderstood and misapplied, they sought to build up a rule of life that might raise them above the crude and unsatisfying world into which they were born.

"It would be wrong to accredit all this awakening of spiritual life in England to Wyclif and the Lollards, for it was only after the Bible in the translations of Tyndale and Coverdale had been made free to the whole English people in the reign of Edward VI that its significance began to be apparent: and it was only a century later, in the time of Cromwell and Milton, that its full fruition was reached."

And for a service such as this to England they burned William Tyndale at the stake!

But he being dead yet speaketh. No dead man ever so continued speaking. Truth cannot be burned, or its ashes scattered abroad. William Tyndale died in 1536, but his work was already vindicated. One year before his death the Coverdale version of the Bible appeared, made up of almost all that Tyndale himself had done, with Coverdale's work besides, on the Psalms and the prophets, with so many of those exquisite touches that we keep still. This was only nine years after Tyndale's Bible had appeared and been burned with great ceremony before St. Paul's, and one year before his death. This Bible containing Tyndale's work was officially recognized by Cromwell, who had succeeded Cardinal Wolsey. And one year after Tyndale's death, in 1537, what was known as Matthew's Bible appeared, which was perhaps not translated by Matthew at all, but issued by John Rogers: and that Bible again containing all of Tyndale's translation was recognized by King Henry himself. Those two were followed in 1539 by the great Bible of Coverdale and Grafton, printed mostly in Paris, six copies of which were set up in St. Paul's Cathedral, and Bishop Tunstall who had burned Tyndale's Bible, now sanctioned the very book he had destroyed and which he had refused to aid Tyndale to produce.

After the Great Bible a time of reaction came in the closing years of the reign of Henry VIII. During the reign of Edward VI the doors for Bible distribution were kept open, and sixty new editions of the Bible appeared in those six years. Then

came Queen Mary's time, and Archbishop Cranmer himself, under whose auspices the Great Bible work had been done, and John Rogers, who had issued the Matthew Bible, were openly burned at the stake; Coverdale escaped only by the intercession of the King of Denmark. During the years of Mary's reign the little group of scholars who had fled to the Continent worked on the new version known as the Geneva Bible, issued in 1560 from Geneva. This was Tyndale's version and Coverdale's work revised in accordance with Beza's text. The English prelates did not like the Geneva Bible notes, and when Elizabeth came to the throne they issued the Bishop's Bible, which never won its place in the heart of the English people, King James, who also disliked the Geneva Bible with its scorn of the divine right of kings, approved the new version in 1611 which bears his name, but which comprises somewhere between 75 and 90 per cent of Tyndale's original work. The hand is King James's but the real voice is William Tyndale's.

Within ten years the church and state that executed William Tyndale because of his crime of translating the Bible into English, stood sponsor for the work that he had done. And it was not the church of England only that vindicated the man it had condemned, but the Roman Catholic church as well. And what happened then and is happening today represents a revolutionary change. Pope Innocent is reported to have said, referring to Exodus 19. 12, 13, "If a layman touches the Bible he is guilty of sacrilege, and should be stoned or shot through." Pope Gregory VII had declared that "as to a vernacular edition of the Scriptures, that was impossible: it was not the will of God that the sacred Book should be everywhere displayed, lest it should be held in contempt, and give rise to error." Even in 1546, eleven years after Tyndale's translation, the Council of Trent affirmed that "if any one shall have the temerity to read or possess (the Bible) without . . . . written permission, he shall not receive absolution until he has first delivered up such Bible to the ordinary." And yet the Roman Catholic church itself proceeded to issue the Rheims New Testament in the English language in 1582, and the Douay Old Testament in 1606. And one rejoices in the new emphasis on Bible reading and Bible study in the Roman Catholic church today.

The Bible Today.

But all this brings one, last of all, to what this anniversary ought really to signify to you and to me. Our chief concern is not with the Bible in the 16th century: our question relates to the Bible in this 20th century in which we have to live our lives. There are those who say that the Bible cannot in this new day fill the place that it filled in the days of William Tyndale and Miles Coverdale. It has no longer, they say, its old and unique place in the affection and faith of the English-speaking race. New ideas unknown to Tyndale, it is said, have now arisen. There are those, on one hand, who say the Bible is not different from any other book, and those who, at the other extreme, maintain the theory of inerrant original manuscripts.

But why should we be afraid of the Bible which we actually have in this new day? The Bible is what it is: we cannot make it otherwise. The great facts of our Christian faith were not created by belief, and they cannot be dissolved by unbelief. They are there, wrought in history. What was, was; and whatever the Bible is, it is. If it is something different from what we have thought it to be, Christian people ought to be the first to desire to discover it. If it is what it has been believed to be, then we need not be in the least afraid of the outcome. The Bible will take care of itself in this century, just as it has taken care of itself in every other century. It is not bound, and it cannot be bound. There are life and power there. If it is the Word of God it will demonstrate itself to be the Word of God, as we believe it is demonstrating itself to be the Word of God today.

And we are not afraid of any supposed conflict between the Bible and other books. There was no conflict when the Bible versions were translated by William Tyndale between the Bible and science. They were not engaged in any warfare. They were locked together in the closest friendship. The Bible was born out of the scientific longings and aspirations and ambitions and energy of that generation. Whatever conflict there is between the Bible and science

today can only spring either from a false view of the Bible on the one hand and from false conceptions of science on the other, or from false notions on both sides. There can be no contradiction in the truth. We want nothing but the truth. We believe that we have the truth. We are ready to give up anything that is not truth. And we have no fear, as we go forward into the new day, that any truth shall be discovered that shall imperil any truth that we already hold. William Tyndale was unafraid in his day. We pass out into our far more intricate and difficult day equally unafraid.

Precisely as William Tyndale realized that the Bible was given as a rule of human life, and to be laid as a law, in its ideals, on all the ways of man, so we have got to rediscover that truth, and fearlessly to demand its applications in our modern world. There are those who would have Christianity keep itself pure from all such commitments. That would be a wonderfully popular doctrine to spread abroad,—that religion is to be kept pure by not mixing it too much in human life!

I am often reminded of something my older brother said to me years ago. He was a lawyer in New York City, and had been active in the political life of the state. For years he had been on the staff of the ablest American newspaper of that time, and he knew the men of the city and state well. One day I was asking him about a certain public man in the city, and I said:

"Will, that man has no pure principles of any kind whatsoever, has he?"

My brother replied: "Rob, you were never more mistaken! That man has the purest principles of any man in New York City; he was never known to mix them with his practice in any way whatsoever."

There are a great many people who seem to think that this is the way the purity of religion is to be preserved: that the Bible is not to be hurled into the heart of human life, and the whole of human life confronted with it. Why, the great need of the world today is that we should ground national and international life on this rock of the Word of God! All that we have is insecure save as we build it on foundations such as these.

The men who have served best in the leadership of the nation have discerned this. As President Grant wrote in 1875 to all the Sunday school children of the United States: "Hold fast to the Bible as the sheet anchor of our liberties! Write its precepts on your hearts, and practise them in your lives! To the influence of this Book we are indebted for the progress made in true civilization, and to this Book we must look as our guide in the future."

"The whole hope of human progress," said Secretary of State Seward, "is suspended on the ever-growing influence of the Bible."

Said old Andrew Jackson, pointing to the family Bible: "That Book is the rock on which the Republic rests."

And Thomas Jefferson declared: "I have always said and will say that the studious perusal of the sacred volume will make better citizens, better fathers and better husbands."

To all these words one adds Daniel Webster's characteristically ponderous statement: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper, but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

I say again, we have to learn for our generation and century this lesson from William Tyndale's life. He confronted Henry VIII and his debaucheries, he confronted all the corruption of the church of his time, with the pure moral and spiritual principles of the Bible, and demanded that human life should be squared with the Word of God.

It goes without saying—and yet it must be said,—that the church has some questions to ask herself with regard to the place of the Bible in our thought and life today. I wonder how strong the church can make her case for the teaching of the Bible in the public schools when she is not teaching it adequately in her own? How strongly can she appeal for a real Bible for the world at large when the preaching of the Bible has died out of so many of our Christian pulpits? How earnestly can we appeal for its right place for the Bible in the personal life, when, alas, dust has gathered on it in many a Christian home?

There needs to be a return to the preaching of the Bible, a return to the teaching of the Bible in the pulpit, in the church schools, and in the home. A great deal of our contemporary preaching has grown thin and anemic because the distance has so widened between the experience of the preacher and the living fountain of the Word of God.

There is still more light to break from this sacred Word, more light to be found by every one of us, and the Christian church might pass out into a new and more vital day if now, reminded by this 400th anniversary of what William Tyndale did, we would reopen our English Bibles and let them speak to our own lives and through our lives to the world, if now we would deal with the Bible in the same true conscience as Tyndale. "I call God to record," wrote he to his dear friend, John Firth, "against the day we shall appear before our Lord Jesus Christ to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would this day, if all that is in the earth, whether it be pleasure, honor or riches, might be given me."

Before we go let us bring it as near home as we can! It is not a question only as to whether we are going to build the United States on the rock of the Word of God. It is not a question only as to whether we are going to make real in our churches our great affirmation that the Bible is the inspired Word of God, the infallible rule of faith and life. It is a question also as to whether we who are gathered here are going to keep faith now with the dead, with the dead who did these great deeds for us. One can imagine them here,—Wyclif and Tyndale and Coverdale and Cranmer, Luther and Latimer and Ridley and Knox, the whole great company of them,—looking down upon us and reminding us of what they did, and of what is left still for us to do,—to keep that great faith: for it is true of each of us,—

I have a tryst to keep with those who lie asleep;
A tryst to keep with those who lie asleep.

THE BIBLE AND WOMEN.

Mrs. Henry W. Peabody.

The Bible carries in itself the proofs that it is no mere human document or group of documents. It is the only authoritative record of the direct revelation of God to man and of man to himself. It is our one source of knowledge of God's plan as revealed in his Son, Jesus Christ. Without this record our light becomes darkness.

Those of us who are not scholars but belong to the rank and file of humanity which Jesus touched in his earthly ministry, accept the Bible without question. We may be incapable of comprehending its critical interpretation, but a woman requires less faith to accept the Bible than to harmonize the varying theories of its critics.

Then, too, the critics are apt to eliminate the very parts that are especially dear to the heart of woman.

For instance, we cannot give up those first two inspired chapters of Luke, written by a beloved physician, not of our modern scientific school, but the best of his day, and close to the issues of life and death. The luminous detail of that story of Mary, even the hastening over the hills to her older, more experienced woman friend, with the mystery and wonder that had come to her, convinces us.

We cannot lose the last of John. The women, "while it was yet dark," with breaking hearts came to the place where they had laid him. Women, then and always, "while it is yet dark," are rising to go where love calls and needs them.

We cannot lose the epistles, for again and again we find ourselves in them, and as we are, so are all the women who have lived in all the world. Humble or great, unlettered or learned, tempted, suffering, they find in the Bible their hope, special promises for them, and teachings that all can understand and teach and live. It is the universal book of womanhood. There is little difference in the hearts of women. Some have wider opportunities, but the same types have persisted from the beginning.

Eve has not passed off the stage. She is the familiar type of woman who today

reaches out for forbidden things, often losing Paradise thereby. Mothers of America and Scotland, India and China recognize Hannah, the mother, who could even let her little lad go away from her that he might have his religious education which she could not give. And we know Miriam, one of the great protective army of older sisters who have become the women teachers of the world, second not even to mothers in the great gift they are making to childhood and youth in every land. Read the daily papers in Washington, New York, and London! Note the women of power and influence and wealth, of almost royal prerogative, and find too seldom a queenly Esther not carried away by gaiety and glamor, but true to God and to her needy people and race! We still meet ambitious mothers who ask for their sons' preferment, though it may separate them from righteousness. And back in the Old Testament stands out with startling clearness the figure of the most advanced type of woman of the present day,—the woman elected by the people to be judge over Israel. The brave and brilliant Christian woman in the office of the Attorney General of the United States need not fear the debate as to whether a woman can be qualified for the Federal bench. She has had her precedent in the Book of God, and precedent is what lawyers and politicians demand.

Between the Old and the New we hear an interlude of song, the clear voice of a young girl singing to God and to all generations who call her blessed. Women of every nation thrill to that song. And when the Christ came, born of this woman, he understood all women as no other teacher ever understood.

Open Paths for Women.

We need our friend St. Paul, we women of the world. Some have interpreted him as critic and hinderer of womankind. He says modestly that he spoke sometimes without inspiration. He invariably spoke with good sense. Women were making rapid progress in that first century when life in Rome and Greece had become unspeakably corrupt, and women with new liberty and without a restraining faith were sunk to depths of immorality. The new faith of Jesus was liberating spiritual forces, the only hope for the survival of the human race. Women, who are the conservators of this race, must now as then hold within themselves this power of the grace of God, protective and constructive. They must commend themselves and the gospel by their conduct.

A progressive woman in Boston told me that she had become a Buddhist as she did not find freedom for woman in the Christian faith. Further conversation disclosed little knowledge of the Christian faith, and none at all of Buddhism, except in the denatured form imported for American women. The Bible never limited women. Read that lovely appreciation of Paul's in the 16th chapter of the Epistle to the Romans, where Paul especially remembers those women who were his friends. It might have been written by any modern missionary to any little group in any part of the world,—India, Africa, Kansas, New England, Georgia, Scotland, Germany, or France:

"I commend unto you Phoebe, our sister (deaconess), that ye receive her in whatsoever matter she may have need of you; for she hath been a helper of many, and of mine own self. Salute Prisca and Aquila, my fellow-workers in Christ Jesus, who for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles! And salute the church that is in their house! Salute Mary, who bestowed much labor on us! Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me! Salute Tryphena and Tryphosa, who labor in the Lord! Salute Rufus, the chosen in the Lord, (and this is exquisite,) and his mother and mine!"

These types are not obsolete. These women walk with us day by day. They are doing the work of the world. Show us any wider field of service, any greater opportunity for the exercise of talents and powers, than God provided for women in his plan! There are women who have not measured up to his teaching, women who are capable of wonderful things but have lost their way looking for a wider sphere, when all the time the opportunities included in

the plan of God were within their grasp, to be developed and used to the fullest extent.

The divinely appointed main lines of service for women are laid out in the Book of God. There are many avenues leading out from them, and in following these women need not walk in narrow paths.

As a mother she holds the balance of power for the kingdom of God. As caretaker and teacher she moulds plastic minds, and shapes the thoughts and ideals of the nation. As nurse and doctor she may exert an influence far beyond family and community service, for she may bring healing to a world of women and children who suffer and die without care. She may be a sanitary specialist, laboratory worker, maker of doctors and nurses like herself. As writer and speaker woman may lead in reforms, or may offer quiet comfort and guidance to those who lead. As religious worker, missionary or missionary executive, she may help to organize the spiritual forces of the church, and she may do all these things as her legitimate part of the assigned program of Christianity. She will find admirable precedents recorded in the Old and New Testaments.

We women love the portrait of the aged prophetess Anna, the dainty pastel of the young girl Rhoda, the etching of practical Saint Dorcas with her needle, who died and had to be brought back to life because the church could not live without her. Priscilla was keen as a Scotch woman pictured by Ian Maclaren in teaching homiletics to that young minister Apollos. Lydia, progressive, efficient business woman, gathering a group to pray. The woman of Macedonia opened doors of opportunity for the apostles.

All these types today, wherever the Bible has gone, claim their inheritance and enter the service. Women are alike, differing from men, but with as great a work to do, which will not be done by men if they fail. There are wider opportunities for training today, but the same general lines were laid down in the Book of God, which is the book of woman.

Some have lost their way because they have lost the Book. Isaiah would be more depressed than he was over the dress of women if he could see our followers of fashion, or if he could watch women of education and talent, power and leisure, playing endless games and seeking excitement and demoralizing pleasures while the world needs them. Men are helped by the rush and business of life, and are less liable in this day to go to extremes than the idle women in Europe and America. But millions of women are reaching out for better things.

We are told that no women has ever written a successful book about men. Certainly men have failed, from Thackeray down, to portray women. But women are startled to find their very selves in the mirror of God's Universal Book, the revealer of woman to herself. If woman fails, the world fails. She will not fail if she takes the simple teaching of the great Emancipator of woman. The greatest danger is in our own civilization. The women of the Orient and the islands are beginning with fewer temptations. Perhaps they will understand if we fail. Let us not lead them astray!

Makes the World Safe for Woman and Children.

Woman dare not let the Bible go, nor any part of it. It makes the world safe for women and children. They see Christ with the child in his arms,—their child. They see the tiny gift which was "all her living" changed by his appreciation into a memorial. That contribution was not "in the budget," and was far over and above the apportionment!

Women stood on the edge of the throng and listened to him with that thrill we feel when the sermon touches us. He spoke of the woman in the kitchen like the one he knew in Nazareth, putting in the leaven and thinking of the kingdom of God, or the woman who had lost her piece of silver, and the woman who had lost something finer, and in her shame found mercy and forgiveness. We think of the little daughter raised from the dead, of the restoration of the demoniac boy, of the fear and faith of one who touched the hem of his garment; and women in every part of the world are lifted up and transformed and find abiding joy in the vision and the satisfying activity in the work he has left to be done. Women do not need a new religion or a new philosophy. It is all in their Word

from God. They only need to accept and practise it.

I knew a woman long ago in the hill country of India. As I walked one morning she offered me an apple from her tree,—a wonderful sight to an American woman who had not seen an apple for four years. Her husband was a fruit contractor, who had come from the plains. She was far from home. We sat on the doorstep of the little mud house, and talked. I knew her language, and no one else in that strange country could talk with her. She was so happy to talk with a woman. She invited me into her home, but one glimpse of the interior decorations made me feel I was safer outside. I told her the story of Mary and Martha and Jesus, and explained that Martha was a particularly good housekeeper. She took the hint, as I gave it in some detail. I was only there for a vacation of a few weeks, but as we met daily she eagerly listened to the stories of Oriental women who live in the Bible, and of their Friend. She had little mind and no training, but was able to learn a hymn with constant repetition, "Come to Jesus, come to Jesus! He will save you, he will save you just now," in her own tongue. She learned with some effort a prayer such as you might teach to a child of five, a prayer for herself and her people, and then we separated never to meet again.

About six years later I received a letter from a woman missionary who was taking her vacation in the same place. She wrote as follows:

"This morning as I sat by the window in this lovely spot a woman passed with her water pot on her head singing in Telugu, 'Come to Jesus, come to Jesus, just now!' I sprang to the door and greeted her. She set down the water jar. I asked her if she was a Christian, and she said, 'No.' I said to her, 'Where did you learn to sing the hymn?' 'Oh,' she said, 'I know something more,' and bending her head she reverently said the prayer, and then lifting her radiant face she told her story of your visit. 'Have you any word to send?' And she said eagerly, 'Yes! Tell her I have sung the hymn every day, and I pray the prayer, and tell her I am trying to keep the house clean.'"

That is the applied gospel. We rejoice in a universal Saviour and in a universal Book for the universal woman.

DO WE NEED A NEW EVANGELISM?

Rev. John Shearer.

A deepened interest in evangelism is one of the most cheering facts of our time. It is doubtless in part a reflex blessing of missionary enterprise in the foreign field. The eye that can see the whitened harvest abroad is quick to note the need and promise of the homeland. But chiefly it springs from a growing sense of the desperate plight of our so called "Christendom." The foolish hopes inspired by "the war that would end war" are now all dispelled. Instead of killing out our evils, the war has ripened every form of human corruption. Instead of bringing us, as through iron gates, into a peaceful millennium, it has brought civilization itself to the verge of ruin.

As a national restraint of evil, religion is now discarded or greatly weakened. In Russia, government is openly based on the denial of God, and the disruptive force of atheistic Communism is felt in every land. Perhaps the most portentous fact we note amongst ourselves is that the Bible is read less than at any time since the Reformation. Children are growing up around us in dense spiritual darkness, while pleasure is passionately sought as the end of life by the multitude of our young people, and the sabbath is spent in its feverish and wasting pursuit.

The time was, not so long since, when words like these would have been regarded as the pessimistic utterance of some dolorous Jeremiah. But the facts are now so patent that even our pre-war optimists speak with apprehension, and by the terrible need of the hour we have been driven back upon the great rock-fastness of the everlasting gospel. The conviction deepens that in the evangel of Christ is our only hope, and that we need above all things today a divinely-inspired evangelism.

But what exactly is this wonderful gospel that is humanity's one hope, and how shall we best present it to our fellow men?

Many affirm, eagerly and insistently, that we need a new evangelism, one that is new not simply in the fresh earnestness and manner of its utterance, but in the content of its message. What then is this new evangel, so ardently advocated and already widely proclaimed?

It is not clearly defined by its exponents. Indeed, it is objected against the old evangel that its weakness is in its rigidity, that its terms are hard and fast, and that the nebulous content of the new evangel is its strength,—that while the old gospel would smite down the enemies of the Lord as with a sharp sword, the new gospel steals upon them like a cloud, and envelops and captures them before they can offer resistance.

Points of Doctrine.

The main outlines of the modern gospel, however, can be discerned and described. It may be said that it broadens out and smoothes down the great facts and verities of the old evangel. The gospel of our fathers gives great prominence to the three R's,—Ruin, Redemption, Regeneration. While professedly holding these, the new evangel presents them in such a form that their vital content is quite extracted from them, and only the empty shell of a gospel remains.

Man's ruin is hopeless, entirely beyond his own remedy. Sin is an inveterate disease of the heart. The inmost springs of man's life are corrupted by it, and the virus has spread through every part of his nature as a physical, mental, moral and spiritual being. But it is widely taught today that sin is, in its essence, an aberration of the mind rather than a malignant Satanic twist of the will, that it is an erring foot rather than a defiant, uplifted hand, that it is an excrescence, an evil thing that has attached itself to the surface of our moral being, but not a deep-seated cancer that has changed into its own monstrous and horrible nature the substance of our life.

In harmony with its light view of sin, the new evangel teaches that what man needs to restore his soul is the true knowledge of God. The root of his trouble is his false view of God. If we can only correct that, we shall release the restrained powers of his being, and like a giant from sleep, man will rise and cast off the foul bonds that encompass him. Light is what man needs. Let the true light shine, and he will respond to it, for he is yet a child of God, a true son of the light, though now he walks in darkness, led astray by deceitful sin. It follows that for the deliverance of man there is no clamant need of Christ and his cross.

Here we come to the great and eternal divergence of the two gospels.

The new evangel is bloodless. Since man, though erring, is still the child of God, he needs only a moving manifestation of the divine love to bring him back. This is provided in the gracious and beautiful life of Christ, and the modern gospel can be preached without a reference to the cross. Indeed, the cross is regarded as an anticlimax, a most unfortunate and disconcerting end to a lovely tale. Such is the commanding power of the cross, however, that even our new evangelist cannot evade it altogether, and the effort is made to incorporate it. Christ knew, it is taught, that if he persisted in his message of divine love men in their blind ignorance would slay him, but he deliberately chose the cross, knowing that when men reflected on their awful deed their hearts would be pierced with penitence.

Such is the new evangel. It has contrived to adopt all the great terms of the old message of salvation, but it has poured out their meaning and substituted totally different conceptions. Atonement, for the new evangelist, means simply the reconciliation of man to God. Of the reconciliation of a holy God to sinful man by the finished work of the cross he knows nothing. Yea, he vehemently denies the need of such a reconciliation! He scouts as a puerile, pagan, and most unworthy conception the penal character of our Lord's sufferings. The doctrine of substitutionary, expiatory sacrifice, which is the fiber of the Bible, he utterly discards. He shuns the blood of atonement. Cowper's hymn, breathing the inmost spirit of the cross, "There is a fountain filled with blood," he would expunge from our hymnbooks.

Now such a misreading and misrepresentation of the cross means the misreading and

misrepresentation of every doctrine of the faith, of every fact of redemption. If Christ did not bear our sins and suffer their doom, if he did not put away sin by the sacrifice of himself, then sin is not that heinous thing which our fathers believed it to be. It is a terrible mistake, it is a woeful blunder, but it is not a capital crime. It may even be, on this showing, a necessity in the moral evolution of a race, and the new evangel is readily woven into the evolutionary philosophy that is so popular today.

Again, if our Lord did not endure the hiding of the Father's face when our sin was upon him, then God's fatherhood has not that awful aspect which our fathers believed it to have, and which is but the other side of its infinite tenderness, the holiness of his love. Then we may preach the fatherhood of God in a way that is quite unwarranted by Scripture, and ignore the solemn New Testament doctrine that true sonship is only ours through faith in Christ Jesus. Then, too, we may readily substitute for the call to repentance and faith a call to service in the kingdom of God.

Again, if Christ did not suffer as the Lamb of God, slain from the foundation of the world, if he did not by his death avert the stroke of judgment, but suffered simply as a martyr at our hands, then man may save himself, and the sovereignty of grace can have no place in our creed.

And, once more, if Christ was not made sin for us, if he did not drink for us a cup of holy wrath, infinite in its bitterness, then the rejection of the gospel cannot leave the soul in irremediable ruin. There is indeed ground for that "eternal hope" which eliminates perdition. In a word, the new evangel by subverting the cross subverts the whole edifice of Christian truth.

The Person of Christ.

The new evangel would seem to make much of the person of Christ. What matters, it cries, though we do not accept this or that doctrine of the cross if we accept him? Is not this the essential thing, that the soul be brought into living contact with the personal Christ? There is here a subtle evasion of the truth as it is in Jesus. Christ can never be dissociated from his cross. A Christ however lovely, who did not die for our sins upon the cross, is not the Christ of the New Testament gospel. It is, indeed, only through the cross that we know the real person of Christ. If we ask ourselves, What is Christ? our heart immediately answers, He is that blessed one, the Son of God, who took our place as condemned hopeless sinners, and delivered us from our sins by the sacrifice of himself. The simple believer, untainted by vain philosophy, leaps at once to the cross in his thought of Christ. We begin, then with the cross and our Lord's earthly life, and we view all things from this standpoint. But the new evangel does not begin with the cross. It begins with the beautiful man of Galilee, and ignoring the cross, creates for itself a lovely but fictitious figure, the "Jesus of history," more human than divine. Then, keeping this figure in view, the new evangel turns to the cross and proceeds to interpret it in its own artificial light. Is it a wonder that in this unreal light the more awful aspect of the cross is never discerned, and that in place of its stern glory a soft and dreamy splendor is alone to be seen? In a word, the Christ of the new evangelist is his own creation, and can never save. A contact that vitalizes dying men must be with the person of him who died for our sins and rose again for our justification.

What about Revival?

The new evangelism aims at a revival of religion, but it bids us beware of expecting an old-time revival. It points to the varied forms of revival in past days, and would prepare us for a totally new kind in our own day.

Now, if we carefully study the wondrous story of divine awakening, no fact will impress us more than this: amid all the variety of form there is a marvelous unity in the doctrine of revival. In every true revival exactly the same type of doctrine emerges, and it is the doctrine of the old evangel, of the three R's: it is the doctrine of God's redeeming love in Christ, the doctrine of the bleeding Lamb of Calvary, of the absolute impotence of man, of the unspeakable vileness of sin, of the awful reality of the divine holiness, of the certainty of future judgment, of the glory of sovereign grace. These are the doctrines that are unceasingly presented by the true evangelist and that make the heart and substance of his message.

The spirit of revival is never found apart from this line of redemptive truth. The fire is never found apart from the blood. Revival as the fruit of the false evangel there never has been, there never shall be.

But though we need no new evangel, which can only be, as Paul assures us, an accursed thing, may we not have a new evangelism?

The story of revival assures us that we may. For revival is at once old, yet ever new. The true evangelist is ever seeking out new ways of reaching men. Just because his message is true to the deepest needs of man which never change, he can make the freest use of the many changing forms of his outer life. The spirit of love is inventive; its heavenly craft is ever planning some new and unexpected approach to the citadel of Mansoul. All revivals have the same message, but every revival has its own song.

Still it is true that as there is one never-changing evangel, so there is one form of evangelism which must never cease. Personal evangelism, the proclamation of the gospel by the individual to the individual, is a great need of this as of every time. It cannot be too strongly insisted that this work of evangelism is for all, and it is possible to all. Evangelism is simply the telling of good news, and it is marvelous how swiftly the most reserved and reticent of men and women recover the gift of fluent speech when they have a bit of really good news to tell a neighbor. The best news in the world, the freshest and most amazing fact when it is rightly told and apprehended, is that God gave his Son to die for our sins upon the cross: and if the heart is filled with the joy and wonder of this evangel it will immediately find its way to our lips. Thus, before he is aware of it the happy convert has become an evangelist. Among the first and most fruitful of evangelists was a women who one day ran into a little city of Samaria with streaming eyes and shining face and told the first person she met, and the next, and the next, of the Saviour she had found.

The heart that breaks at the feet of the Lamb of God never lacks a tongue to sound his praise.—"The Christian."

AMBASSADORS FOR CHRIST.*

Charles Inglis.

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray for you in Christ's stead, be ye reconciled to God! 2 Corinthians 5.20.

What a suitable chapter this would be to read from on New Year's Day! I do not know of a section of Scripture where we get so many new things recorded as we do in this chapter. For instance, in the 17th verse we have the new birth: "Therefore, if any man be in Christ, he is a new creature." In the first verse we have a new home: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." In the 7th verse we have a new walk: "We walk by faith." That is in contradistinction to the old walk, when we walk in the lusts of our life. In the 14th verse we have a new attitude: "The love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead." We are reconciled to God by the death of his son. Then we have a new object in life: "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again" (verse 15). And in verse 20 we have a new occupation: "Now then, we are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ's stead, be ye reconciled to God!"

If you look at the chapter with only an ordinary amount of care you will find that it divides itself in a threefold way: first, what we are; second, what we do; third, what we shall be. The apostle tells us what we are: we are ambassadors for Christ. I believe the apostle uses that metaphor to convey some precious lessons to each one of us.

An ambassador is always sent to a foreign country.

* Northfield General Conference, 1925. Condensed.

You and I are ambassadors for the Lord Jesus in a foreign land. I thank God increasingly that this world is not my home. Away in Bristol, England, there is a shoemaker, and he has utilized the basement of the building as a shop for repairing shoes. He lives in the upper part of the building, and he has a board hanging out with these words upon it: "The workshop down below, but the residence up above." That is the way with every one of us believers: this world is our workshop, but our residence is up yonder.

Sometimes we are tied down to the things of earth. I was reading the eighth chapter of Ezekiel the other day, where Ezekiel says that the Lord God put out his hand from heaven, and lifted Ezekiel by a lock of his hair from earth to heaven. I thought to myself, Why, Ezekiel's gravitation was so small that it only needed a grip of a lock of his hair to lift him from earth to heaven! In the case of some of us, our necks might have to be dislocated.

Let me remind you, again, that an ambassador is always sent to represent some one else. He is never sent to represent himself.

You send an ambassador to our country. He comes there to represent this great republic, he never goes to England to represent himself. Your country is judged by the character of your ambassador. If we are ambassadors for the Lord Jesus, we are here to represent him.

It is not what I am saying to you tonight that is so important: it is what I am that tells, and that is the difference between character and reputation. Character is what I am: reputation is what I am reputed to be, whether true or not.

Many people do not understand character, the very way they use the word. A man came to me a few weeks ago, and said:

"So-and-so has been taking away my character."

I said: "Do stop talking nonsense! No one can take away your character! Character is what you are: it cannot be taken away."

Then again, an ambassador is always sent with a message.

In this chapter, where Paul speaks of the ambassador, he tells what his message is. What is it? It is a message from God of reconciliation to a lost world. That is our message.

I sometimes look down the religious advertisements in the Saturday newspapers, and I say to myself, "If some of these men who are to preach tomorrow are ambassadors, they certainly have forgotten their message!" What would you say if I was nominated by the governor of your state to take a reprieve to a man in your state prison, and when I got to his cell I said to that man, "Do you know anything about the Darwinian theory of evolution?" The man might say, "I am condemned to die!" "Yes, but we must interest you, and if I do not talk about the Darwinian theory of evolution you will think I am not up to date, and that would be a serious thing." And when I got through with the talk on evolution, suppose I say to the man, "Are you fond of the poets? Here is a marvelous passage from Browning!" (If Browning had never lived I do not know what some of the preachers would have done!) And when I got through with the poets, suppose I should say, "Are you fond of music? This is by one of the greatest composers." And when I got through, suppose I turn around, walk out and keep the reprieve in my pocket. What would you say? "You have forgotten your message!"

What is our message? A message of reconciliation to a guilty world. My dear friends, it is the old truth, "You must be born again," that is going to bring people to a saving knowledge of the truth.

An ambassador is always sent not only to represent someone else, but he is at the disposal of his king, his president, his country. His time and his talents are given up to the country that sends him.

If we are ambassadors for the Son of God, let us never forget that we belong to him! We are his by choice. We are his by purchase. We are his by relationship. We are his for time and for eternity.

I was staying with a gentleman some time ago, a busy man. He threw a letter over on to my desk. He said:

"Did you ever have a letter finish up in the way that letter does? That man is under the impression that I have shown him some kindness. That may be true enough, but notice the way he closes up!"

The writer did not say "Yours faithfully," or "Yours truly," but he closed by saying, "Yours from the head to the foot."

That is true consecration. It is a life absolutely yielded to the Son of God.

Notice in the chapter what we do, for, says the apostle, we walk (that is, we live,) by faith.

Any life that is lower than a life of faith is dishonoring to God.

Notice that the apostle not only says, "We live," but he says, "We trust."

It has been my privilege to preach in all parts of the world. I have met a great many Christians, but I am just longing to meet people who TRUST the Lord.

You say: "What is the difference between believing and trusting?"

I might illustrate it this way:

Fifty years ago there was a man by the name of Blondin who used to walk a tight rope. The tight rope was stretched right across the gorge of Niagara. The people assembled on the American and on the Canadian side by thousands to see this man. He walked across, and then he carried a man over on his shoulder, then he wheeled a man over in a barrow. He was walking one day in the town of Niagara when a boy thought he was such a wonderful man that he followed him. When Blondin stopped the boy stopped. At last Blondin noticed the boy, and said:

"My boy, do you know who I am?"

"Sure," said the boy, "you are Blondin!"

"Do you know what I have done?"

"Sure," said the boy, "you walked that tight rope, and you carried a man over on your shoulders, and you wheeled a man over in a barrow."

"My boy," said Blondin, "do you really believe I did that?"

"Yes," said the boy, "I saw you do it."

Blondin was so interested in the little fellow that he stooped down and said: "You get on my shoulders and I will carry you over." "Oh no!" said the boy, "you won't!"

The boy believed it all, but he could not trust Blondin for himself.

The apostle not only says we live, and we trust, but we are ambitious. What for? To please him. It is easy to please the Lord, and the one object that you and I ought to have continually before us is to please him. Whatever he saith unto you, do it!

I want to ask you to notice what we shall be.

We shall be made manifest before the judgment seat of Christ. I beg of you, do not confound the judgment seat of God in 2 Corinthians 5 with the great white throne judgment of Revelation 5, for if you do you will be in an eternal difficulty. The judgment seat of Christ is for saints, the great white throne judgment is for sinners. The judgment seat of Christ is for reward, for approbation, approval: the great white throne judgment is for condemnation.

"LET MY PEOPLE GO!"*

Rev. John A. Hutton, D. D.

Thus saith the Lord: Let my people go! Exodus 5. 1.

Exodus, and not Genesis, is the real beginning of the history of a people. Genesis, indeed, is an attempt to describe the sources of our physical and natural life, the thing which all peoples have in common, the bodily organs with their functions and appetites and liability to excess. Genesis is the beginning of man as an animal, a very intelligent animal indeed, with the instinct from the beginning to look after his own interests and to run in packs, but Exodus is the beginning of a nation's personality. There is a future for the nation which can celebrate, away back at the source of its life, an exodus, an uprising against natural and habitual conditions: because at a certain stage something had emerged in the spirit of that nation which made those natural and habitual conditions no longer tolerable. A nation which has had such an experience, such an insight into something higher and finer than its circumstances, a nation which for some profound and unconquerable reason cannot be satisfied with itself as it is, but must, in spite of inconvenience and hardship and the confronting

* Northfield General Conference, 1925.

of inevitable mysteries, set out, striking its tents and making for something it knows not what except that it shall be better, and in any case that it must be different,—such a nation alone is competent to be the people of God.

The Bible does not lose itself in any purely speculative question as to whether all nations have the same high faculty for evolution and advance, or as to whether all nations have an equal aptitude for moral ideas. On the whole the Bible rather indicates that they have not: that there are differences amongst people and races which probably can never be eliminated. The Bible does say of the Hebrew people, who became for this reason the Chosen People of God, that they had something in them, from the very outset it would appear, which made them dissatisfied with the lot which as a subject race they had in Egypt. And so it happened that when a man of vision like Moses appeared amongst them and spoke to them of a higher future, telling them that they were capable of something loftier and more worthy than making bricks as slaves under a foreign power, there was already something within them which made it possible for them to set out. And because there was at the heart of the Hebrew race this moral core, this living cell which from the beginning with Abraham was putting out its tentacles into the future, God made them his instrument in the region of moral insight and freedom.

Destiny.

It would be a fair thing to say, and it is something that would occur to any one who has pondered these documents of Hebrew history and thought, that the Bible, Old and New Testaments alike, embodies as its one idea that man is doomed to change; and the Bible's own interpretation of that doom is that it is the shadowed side of the idea that man is destined for God.

This doom which is upon man, that he shall change, ceases to have the character of a doom and acquires the dignity of a destiny when it is perceived as the will of God and as such is heartily embraced. For there is a sense in which God has given to man,—and to that particular strain in the human race represented by the Hebrew people, and later by the Western tradition, —the torment of light. The purest soul in that long tradition, our blessed Lord himself, summarized the whole meaning of life when he said, "I am come not to send peace, but a sword."

The Bible first and last deals with that great motif. It has its amazing celebrations of happiness,—when for one reason or another the people perceived the meaning of their history and thanked God for it. But there were other times when the natural man in them protested against this doom that they should be different—other, higher,—than their neighbors round about them. There were times when they resented this and said in effect, "Why cannot we be like other people? Why cannot we settle down? Why cannot we be satisfied with nature and the ordinary animal functions of life? Why this incessant light and shadow on our souls, spoiling for us the taste of natural things? Why are we doomed to be dwellers in tents, and are not permitted by the great Power who is driving us on to settle down for more than a season in our tent? Why, when we have got our tent somehow to our taste,—so that whilst it is not a palace it is a refuge, and something of a home,—why just then does something happen, something in our blood, or something in our circumstances, or something that looks like a conspiracy between our blood and our circumstances, but something in any case which makes us tire of our tent, and compels us to strike it and pick it up and set out again upon a journey?"

In certain moods they would have understood our own Carlyle perfectly, and would have taken his grim humor as a kind of marching song:

The wind blows east, the wind blows west:
What skills it to mourn and to talk?
We've a journey to go, and far, ere we rest:
We must shoulder our wallets and walk, walk,
We must shoulder our wallets and walk.

Or the less virile ones might have preferred Clough's:

Where lies the land to which the ship would go?
Far, far ahead is all her seamen know.
And where the land she hastens from? Away
Far, far behind is all that they can say.

There were times, I repeat, when they felt the inconvenience of all this, times when they tried to shake off this hand that seemed to be laid upon them, and to get away from this striding Companion of the

soul who seemed never to want to rest. But there were other times when they lifted up their hearts in pure praise that it had been given unto them to have a view of life which made mere things intolerable.

Now, the great insinuation which Christianity makes is that what was true of the Hebrew people, of the people who had their exodus and their exile, and who in consequence had it in them to write the book of the Psalms and Isaiah and Job, is really true of us all if we would only listen to the most secret movements and misgivings and ineffectual uprisings of our spirit.

And now, to leave all these general observations, and to break in upon the long story at a characteristic moment.

The Hebrews had been in Egypt for almost four hundred years, at first as refugees and later as slaves. For four hundred years, I say.

Four hundred years would seem to be the limit which history permits any unsound or abnormal condition to endure. If any state of matters lasts longer than about four hundred years, we may decide, it would appear, that the particular state of matters belongs to the destined order, and that it will be foolish for any succeeding generation to try to eliminate or change that state of matters fundamentally. In that case the highest wisdom of any people and of the whole world will be to make the best use it can of things that have survived four hundred years: because, to say no more, a thing which has been in existence for four hundred years has worked its way into the very fiber of the souls of men, and if it be abruptly removed there will be such a hankering after something which at least serves the purpose that the old thing served, and society will be in a continual state of wariness and agitation and panic lest the thing which it has expelled should return. If the more primitive forces of a race, having been intruded upon by something external and fictitious, have yet not been able in the course of four hundred years to throw off that incubus and to proceed in obedience to their own elementary and racial insights and requirements, then it means that the thing which intruded itself upon such a race and its institutions is probably something which is in harmony with the meaning and purpose of history.

Four hundred years, off and on, was the space of time covered by the Roman occupation of England. By that time the Roman power as a controlling and reactionary presence in this land passed away. You may say that the Romans could no longer sustain the burden, or you may say that the more primitive race whom the Romans disturbed would no longer bear another's yoke. The truth probably includes both statements. What happened was simply that a certain sap was rising in the soul of England which gave to England her self-consciousness and the power to be herself.

It may be that what we are witnessing in the East, in Russia, behind and deeper than the merely nightmare-aspect of the whole business, is that the underlying life of the East which Peter the Great covered over with a Western veneer, has now, after all these generations, worked its way up to the surface again. Valerie Brusov, who died the other day, wrote a poem to this effect. Speaking of Russia he said:

"We have shown you our European face, and you have spat upon it. Next time we appear before you we will show you our Asiatic face!"

Now, when mankind begins to move in the mass, you must no more expect pity or refinement than when an avalanche overwhelms a village or a tidal wave wipes out men's dwellingplaces on what was once a pleasant foreshore of the sea.

God's Demand.

The Hebrews, I was saying, had been somewhere about four hundred years in Egypt, and as the result of one thing and another the situation had become intolerable: intolerable, that is to say, not to those who were looking on, but intolerable to those who had to bear it.

There had risen from their ranks a man of genius, as we should say,—Moses. At length, obeying a private command of God, against which he himself had wrestled trying to silence it, he had put himself at the head of a movement for the liberation of the men of his race from their slavery. Straight from the presence of God, with his heart overflowing and his face lit up with the vision, this Moses strode into the presence of Pharaoh, king of Egypt.

"God has spoken to me," he said, "and has commissioned me to come into your presence and to say one thing. That one thing is this: 'Let my people go!'"

To whom Pharaoh in effect said: "Why should I let the people go? Nothing of the kind! Indeed, if it be the case, as I rather suspect, that there has been some collusion between them and you, and that they have put you up to coming here with this preposterous proposal, why, instead of letting them go, I shall add to their burdens!"

"You will make a mistake there," said Moses in effect; "whenever a people begins to move, you had better try to understand what is happening! When a people begins to move and you say 'Thou shalt not move,' something is going to break."

Had Moses lived in our age of machinery, he would have said: "If you sit on the safety-valve, and coals are continually being heaped on the fire, and the wind is blowing, making the coals glow and crackle and burn, if you continue to sit on the safety-valve something will happen!"

And Pharaoh said: "We shall see about that."

Whereupon, instead of lessening their burdens, he increased them.

There you have the first effect of the movement for freedom,—things become worse. This happens in every region for life. It is its groaning together in travail: waiting for something. These are the pains of growth. The first movement of the human mind is accompanied by real distress. The first year which a child spends at school, when the whole world that has yet to be known first dawns upon him, is probably the year when, more than ever afterwards, a child is aware of a burden in human existence which is almost unendurable.

In consequence of Pharaoh's refusal to listen to the cry of those slaves, who, he did not perceive,—and this was his undoing,—had souls, troubles began to afflict his land. Flies, lice, locusts! Everything went wrong. The trouble found its way into their kitchen utensils. It spoiled the taste of their food. It infested their homes. It troubled them in their sleep. Life became irksome, tedious, irritated, angry, brutal, nasty, short,—losing its very quality.

In the midst of all this trouble from time to time Moses would appear. "Thus saith the Lord," was his slogan, "Let my people go!" And Pharaoh would relent a little. Whereupon, curiously,—but so the story goes,—the land would begin to prosper a little, and would become quiet. Whereupon Pharaoh, with that folly which has dogged great power from the beginning, went back upon his own word and added to the burdens of his protesting people. Again the troubles began to brew. Rivers ran blood, crops failed, until, when the angel of death hovered over the land so that you could hear the beating of its wings, Pharaoh called for Moses and said at last and in despair what he ought to have said at first and with a grace, "Let them go!"

We, who know all that happened in later days and years and generations,—as they themselves did not in the least know what was going to happen,—might in certain moods say that those Hebrews would have been just as well to stay where they were. For one thing, the opinion of scholars who have gone into the matter is that, for slaves, these Hebrews were really not ill-treated by the Egyptian power. But the point is that the Hebrews had reached a moral condition when they could not consent to the status of slavery. They had something in them which made intolerable to them what, to people of a different breed, was probably something easily borne. What is one man's food, we say, is another man's poison.

We know well into what hardships their new status brought them. We know that the memory of that terrible night of their flight from Egypt with the hosts of Pharaoh behind them and in front of them as it seemed an impassable sea,—we know that that memory haunted them for centuries. Then the wanderings in the wilderness: the glow of the morning losing itself in a dull and commonplace afternoon, so that even they themselves began to murmur in their tents, "Why did we ever leave Egypt," forgetting the earlier protest of their souls. Then all the fighting of the desert tribes until their settlement in the Promised Land. Then the warfares of their youth and adolescence as a nation, the terrible time of the Judges. Then the wars of Saul and David, and of David and Absalom. Then the tyranny and disgrace of the time of

Ahab. And so on and on through the corruptions that came to them with wealth and the subtle iniquities which infested them in their days of comparative security. Then the defeats at the hand of Egypt, the defeats at the hand of Babylon, until at last the whole nation is swept from its place, and disappears forever as a great nation of the earth, surviving only as a plaintive church.

I say, we who know all that might ask ourselves, Would it not have been better for them to remain in Egypt and accommodate themselves somehow to things as they were? But there we must say No! To say anything else would be to disparage man and "to offend the generation of God's children." We might as well regret the fact that we are here in this world, that we must pass out of our childhood into youth and maidenhood, into manhood and womanhood; through the fiery struggles of the flesh, fighting against the proposed later ignominies; falling, rising; laughing, crying; and all the time losing strength, our eyes failing, our ears failing, until, "sans hair, sans teeth, sans everything," we sink back into this earth, dust to dust, ashes to ashes, earth to earth.

There are some things concerning which the apostle Paul has said that they must not even be so much as mentioned amongst us: and one of the things which must not be so much as mentioned amongst us is that it would be better to acquiesce in a lower status when something higher is inviting us and appealing to us, some Land of Promise in the region of the spirit which we see, though it may be only in exalted moments and in our dreams. For to settle down is the great disgrace. To accept an acknowledged evil as our proper and final lot is indeed more than a disgrace,—it is a positive danger, because it is a posture which the great life-forces, with God behind them, do not for more than a season permit. A day comes when a nation, or a section of a nation, hears a call, feels the stirring of powers and capacities within itself: and he is no friend of the race who would bid us all go to sleep and pay no heed to these noises in the night. For these noises in the night mark the passage of the feet of God down the corridor of time; and there is something in man which suggests that he must rise and follow, no matter where it leads.

A nation which has not been quick enough to hear these voices that come from God to disturb us in our fixed postures, wrapped round by habit and custom and institutions, —as all nations and classes come to be; a nation which says "Why rise? why move?" and, itself not disposed to move, seeks to hinder the spirit from fulfilling itself in fresher nations or in fresher sections of its own people, is a nation which, according to what you might call a moral maxim or formula of the Bible, is nigh unto perishing.

Responsibility to God.

I need hardly say that all this is no insight of my own. Were it a mere insight of my own you might disregard it. It is the persistent word of God. It is a word of God to which our Lord himself gave his grave assent.

One day, we read, our Lord and his disciples were sitting on a hillside looking towards Jerusalem. The disciples—whether it was that those disciples (and this I can well believe was the case,) rather suspected that our Lord was not so nationalist or patriotic as they would have liked him to be,—drew his attention to the great fabric of the Temple as it lifted itself up in front of them. They said in effect to him:

"Is not that a wonderful edifice, hoary with history, something which has survived all the ebb and flow of mood and fashion? But is there not something wonderful about this city of Jerusalem, standing here high and lifted up as it were to heaven, like an eagle's nest aloft upon a cliff? There down below is the highway of the Philistines, the great highway over which for thousands of years the hosts of empires, Egypt, Nineveh, Babylon, have marched and countermarched, each to its doom, while here, we of the chosen race seem to dwell in impregnable habitations."

Jesus listened and mused. He then broke silence. Lifting up his voice, he said:

"Seest thou these buildings? A day is coming when not one stone shall be left upon another!"

Other words he added which mean this to us, that the doom which in the year 70 A. D. overtook the nation of the Jews might all the while have been averted, and would,

even at that late hour, have been averted if, instead of keeping themselves to themselves, saying in effect, "It is well with us, however it may be with the outside world,"—if instead of that they had gone out frankly to share their spiritual resources with their fellow men, so that it would have been to the interest of no one of the surrounding nations that they, the Jews as a nation, should be hurled from their place.

For the lesson of all history, summarized, made poignant and concrete and immediate in the long record of our Holy Scriptures, is just this, that there is no security for any human order,—church, law, state,—except that it shall continue to function for the general good, that it shall hold itself to be a vessel and channel by which the Spirit of God may pass on and out to bless the world.

"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not! Behold, your house is left unto you desolate!"

There is another reading of those last words of Jesus. Instead of "Behold, your house is left unto you desolate," there is a reading, and my own mind tends to accept it, that our Lord did not use the word "desolate," that his words on the occasion were simply, "Behold, your house is left unto you!" If that is indeed what our Lord did say it is a sadder saying than the other. For in that case it is as though he had said, "The thing which is impending over you is the thing which has brought to their doom all the nations and empires of this world. It is the mood that threatens and comes to infect all possession and all power." It is as though he had said, "You have spent all your energy in defending yourselves, hardening yourselves against life, passing your time in fear, in fear of change, which is, in fear of God."

Because the fact is, we who for our comfort say that "In him we live and move and have our being," must be prepared from time to time to say for our rebuke, "In him we live and have our being, therefore we move."

"You have spent all your energy, all your thought,—making it a point of honor amongst yourselves that you keep clear of matters which on a narrow view are none of your business,—all in order that you yourselves may be safe. Well, it may be that you are going to be safe. It may be that your house is going to be left to you. But,—and this is your doom,—you are going to be left to your house, and man, the eternal son of God, with that light upon his brow which is kindled only by faith and difficulty, and with children and children's children in his loins, is marching on!"

For God is never going to be thwarted finally. If one nation fails, if one race fails, if one age fails, and makes the great refusal of the urgent and living appeal of Christ, God tries again. He tries another, and this other is never a nation, a race, which at the moment is as fine as the race or nation which has failed him. Indeed, the ascending race or nation is never so fine, never so learned or artistic or sensitive. It is apt to be a coarser people, unattractive and rough. But one thing you may say about it, and it is the one thing for the sake of which God calls it up and gives it in turn the central page of history: it at least has not yet refused the final test of fitness to survive forever. And what is that hint of final fitness to survive forever which God working through history has presented to one nation after another? It is the challenge which a nation feels in its own elect spirits that what it has is not its own, making of itself a Dead Sea: that what it has is simply the index on the plummet of God of the depth of its responsibility to him.

A missionary from Central America tells this story of one of his converts:

"When she was a little girl her father died. He had a copy of the Bible, which he kept wrapped in a blanket in a chest, away from the priest's eyes. One day after her father had gone, the child stood by the window of her home endeavoring to read from the precious Book. A priest passing by caught sight of the Bible, and in spite of tears and protestations took it away from her. She never saw another Bible until she was more than fifty years old. A friend told her of a wonderful book given her by a missionary, and read to her from its pages. Then she knew it was the same book her father had loved. She followed its teachings as its meaning was made plain to her, and became an earnest disciple of the Christ."

THE ROMANCE OF BIBLE TRANSLATION.

Rev. W. E. H. Organe.

As soon as the Christian faith began to spread beyond the peoples who understood the Greek language, in which the New Testament was written, the process of translation began. Latin, Syriac and perhaps Coptic versions appeared at the beginning of the third century, if not earlier. There is evidence that in the year 600 the translations of the Scriptures numbered eight. By 1500 they had grown to twenty-four; by 1600 to thirty. Ten new versions were added in the 17th century, thirteen in the 18th. The British and Foreign Bible Society's list enumerates 333 translations made in the 19th century, and, marvelous to relate, 180 versions made and published for the first time since the beginning of the present century. A new version every six weeks! Such is one society's rate of progress, and there are other societies doing similar work on a smaller scale. Is it not an extraordinary enterprize,—the multiplication, at a ratio which increases as the years pass, of translations of a single book?

The records of the British and Foreign Bible Society specify 575 or more languages in which the society has helped to translate or circulate the Christian Scriptures. This does not mean that the whole Bible is found in all these languages. No, but the list includes no less than 137 versions of the Bible, 138 more of the New Testament, and 300 of some smaller portion of Scripture. Moreover, when one Gospel has been published and read and appreciated, it is commonly followed by the publication of a second Gospel, and then a third, and in course of time the New Testament is issued, and eventually the Bible. This is true of all languages of importance spoken by large numbers of people.

Why Translate?

In this great coöperative venture, extending all over the human universe, representatives of many races, churches and missions have taken part. They have given of their time, of their knowledge, of their labor, working sometimes in loneliness and great hardship, dying perhaps—like Ziegenbalg, the early Tamil translator,—before their work is finished, leaving the task to others who are ever at hand to carry it on. This is the summary of a story of thrilling interest.

What is the meaning of this strange venture,—the making of many translations of one book, and as often as not the reduction of new languages to writing for the first time in order that they may be made the vehicles by which the message of that book is conveyed to new tribes? Why do men go on with the work and never give it up? The first part of the answer is obvious to those who have realized the import of the book's message as a revelation from the heart of the Almighty, and have felt the working of its power in their own lives. The book is unique.

When I was once addressing students who had assembled to receive copies of the New Testament presented to them by the Bible Society in commemoration of their entry into college, I referred to these many translations, and their cost in labor and scholarship and money, and I asked the students if they could think of any other book for the broadcasting of which men and women would be willing to make the sacrifice they had made to put the Bible within the reach of all.

A zealous young Hindu rose to his feet and answered: "Yes, the 'Bhagavad Gita.'"

"Well," said I, "are you willing to do it? Will you gather your friends and organize a society to have the 'Bhagavad Gita' translated into all languages for the benefit of every race? There is an open field before you, for the task has never been attempted. The 'Bhagavad Gita' has been translated into several of the languages of Europe, but the work has been done by Europeans interested in the philosophy and literature of India, not by Indian zealots eager to give the teaching of the 'Gita' to the world."

On this reply the student had no comment to make. What comment could he make? It is a simple fact, which needs no argument to make it more evident, that earnest readers of the Bible have found in it something which they have never found in other books, and are willing, therefore, at whatever sacrifice may be demanded, to endeavor to place the book in the hands of every man in his mother tongue.

Bible and Koran.

Why in his mother tongue? Would it not be simpler to teach all men a common language—English perhaps,—and so enable them all to share the benefit of the beautiful version of King James? Or why not teach every man to read the Old Testament in Hebrew and the New Testament in Greek? Then they would all have direct access to the words of the original writers in as far as they have been preserved to us. That is what the Muhammadan does with his sacred book. It was given to him in Arabic, and he keeps it in Arabic. It is too sacred to be translated into other tongues. If people want to know the Koran they must learn Arabic. But the Muhammadan's treatment of his sacred book does not satisfy the Christian. The reason is this: with hardly an exception the Bible appeals to men and women more clearly and more intimately in their mother tongue than in any foreign speech, even though it be Hebrew or Greek.

In one of his fascinating Canadian stories Ralph Connor tells of Donald Finch, a Scottish immigrant, who finds English adequate to the discussion of all mundane affairs, but reverts to Gaelic when he conducts family worship, because it is only in the language of his youth that he can "get liberty in prayer."

This picture is true to life: the experience is almost universal.

"I think it is a circumstance of rare occurrence," said John Williams, the martyr of the South Seas, "that a religious impression is produced upon the minds of people except by addressing them in their own tongue."

And an African bishop, who knew our language well, once said: "God has never spoken to me in English."

In these testimonies the second part of the answer is given to the question why men go on from year to year making new translations of the Scriptures, and publishing them.

Prayer and Pains.

The first missionary version of modern times was the one which John Eliot prepared for the Indians of Massachusetts. It was as early as 1643 that Eliot began to study the language of this tribe with the aid of an Indian who had been captured in war. Twenty years later the Massachusetts Bible was ready for publication. It is easy to speak of twenty years, but does our imagination picture what took place during that period? At the end of his Indian Grammar Eliot lifts the veil and gives us a glimpse of a consecrated soul at work for the Master. He writes:

"I have now finished what I shall do at present. And in a word or two to satisfie the prudent Enquirer how I found out these new wayes of Grammar, which no other Learned Language (so far as I know) useth; I thus inform him: God first put into my heart a compassion over their poor Souls, and a desire to teach them to know Christ, and to bring them into his Kingdom. Then presently I found out (by God's wise providence) a pregnant-witted young man, who had been a Servant in an English house, who pretty well understood our Language, better than he could speak it, and well understood his own language, and had a clear pronunciation; Him I made my interpreter. By his help I translated the Commandments, the Lord's Prayer, and many Texts of Scripture: also I compiled both Exhortations and Prayers. I diligently marked the difference of their Grammar from ours: When I found the way of them, I would pursue a Word, a Noun, a Verb, through all variations I could think of. And thus I came at it. We must not sit still, and look for Miracles: Up, and be doing, and the Lord will be with thee! Prayer and pains, through Faith in Jesus Christ, will do anything."

Of what John Eliot's task involved we may form some conception from a specimen word of this Indian language, a word with no more intricate meaning than "catechism,"—"Kummogokdonattoottammoctiteaongannunnonash."

In spite of this formidable word, and others like it, Eliot completed his version of the Bible by living out his own maxim: "Prayer and pains, through faith in Jesus Christ, will do anything." And he became the father of a great company of translators, who in modern times have made the Bible the best known book in the world.

Perseverance Rewarded.

The translator must be always on the alert to avoid wrong forms and mistransla-

tions. He needs also the spirit of perseverance in his search for the right terms, as this story shows:

"For two years and a half I was baffled in my efforts to obtain one all important word, but it was the word that has belted the world with praise: the sweetest word ever spoken by human tongue, the word which is yet destined to make dark Africa light in the Lord. That word was 'Saviour.'

"Brother Kreiger, laboring in another tribe, had been badly torn by a lion some weeks before this, and Kikuvi, being with him at the time, was the means of his rescue. I felt that the word must come now, and two years and a half of disappointment were put into the eager attention with which I followed his story of the encounter. But he went through the whole scene most eloquently, and concluded, even to his having frightened the lion away, without using a word which I could conceive to be the one sought after. Finally, however, just as I was about to give up again in despair, in a modest sort of way he remarked, 'Bwana nukuthaniwa na Kikuvi' (The master was saved by Kikuvi). I could have leaped for very exuberance of joy, but being afraid of losing my precious possession, I immediately changed the verb from the passive to the active form, and said, 'Ukuthania Bwana?' (You saved the master?) This proving correct, I said, 'Why, Kikuvi, this is the word I've been trying to get you to tell me these many days, because I wanted to tell you that Jesus, the Son of God, came . . . .' 'Oh yes!' he interrupted, and the black face lit up as in the lurid light of the camp fire he turned to me; 'I see it now, I understand! Jesus came to "Kuthania" (save) us from our sins, and to deliver us from the hand of Muimu (Satan).'

"Never did sweeter words fall from mortal lips! The treasure had been discovered at last, and weary prospector, lighting suddenly upon rich gold reef, never felt keener emotions than did the lonely missionary when, for the first time he was able to frame that matchless word 'Saviour' in a new tongue."

Another good story is told by the Rev. E. W. Smith, a Methodist missionary in Africa. He had worked hard at the Ila language and amassed a considerable vocabulary, but there were still many words he needed, and the search for them was tedious. One of the words was the equivalent for "trust." Hundreds of questions were asked with a view to obtain the word, but nobody seemed to understand exactly what he wanted. Then it came by accident.

"One day I was working in my house," he says, "and had to climb up a rickety old ladder. As I stood there in an awkward position, reaching up with my hands above my head, I heard a boy say, 'If I were the missionary I would not trust that ladder: he will fall down and break his neck!' The missionary came down the ladder with a rush, not to save his neck, but to secure the word 'trust' from the boy: it was the word he wanted."

Another missionary, engaged in the work of translation in New Guinea, sought long for the proper idiom to express "Far be it from me to do this thing." One day the idea dawned on the mind of an intelligent catechumen whom he had consulted.

"Yes," said the catechumen, "I understand now what you mean! We can express the phrase perfectly. We put it in this form: 'May I speak to my mother-in-law before I will do this thing!'"

In that land of strange taboos one of the unpardonable sins is for a man to open his lips to his mother-in-law!

Work Still to be Done.

Is the process of multiplying versions of the Bible or parts of the Bible to continue till the end of time? Possibly not. Owing to the vigor with which the enterprize has been prosecuted, the whole Bible or at least the New Testament has already been translated into the most important languages. Parts of the Bible have been rendered into hundreds more, and though there are still many into which no portion has been translated, it is estimated that three-fourths of the human race have now some book of Scripture available in a familiar tongue. The task that remains for the translator to accomplish is accordingly limited. But the work is by no means complete, and we doubt not that while there is work to be done the men and the means will be found for its accomplishment. The Bible Societies have no desire to multiply versions for the sake of glorying in numbers, but whatever

pioneers are impelled by the needs of the people whom they would bring to Christ to prepare a translation of the Scriptures, the societies recognize in the need thus expressed a call to add another to the long list of versions, and so to bring within the reach of yet a few more of the sons of Adam, in the form in which it can be best appreciated, the most momentous story ever told.—"Baptist Missionary Review."

VOICES OF THE GREAT CREATOR.

III. THE VOICE OF THE VALLEY.

Rev. Albert D. Belden.*

To the city dweller the message of the valley is one of quietness and peace, but historically this is not its true voice. The valley stands much more properly for man's place of habitation and of industry. The shelter of the valley, the fertility of its soil, and the proximity to flowing streams made it from the beginning a place of human toil. All the sweetest, homeliest influences of nature gather here, as distinct from those that are majestic and solemnizing. Little homesteads cluster about the countryside with green pastures and quiet waters, varied here and there with the busy mill and the thriving farm.

The perspective is smaller than in our previous studies. We come down from the great heights and out from the vast solitudes, but here too is a message that strikes to the heart, wrapping itself cunningly and sweetly round our affections. Nature in her most winning mood speaks to us here of the domesticities of life and of infinite values hiding in homespun garments.

Duty.

The voice of the valley is the voice of duty. It speaks of toil, and its promise is one of provision.

It is in the valley that man achieves his supreme coöperation with nature. It is where nature's junior partner in the great task of making the planet a fit abode makes his home. Here, sheltered from the rude blast of the mountainside in the cleft between the hills where the soil is richest, man earns his bread in the sweat of his brow; he is face to face with the obligation to do his share. He meets the "stern daughter of the voice of God,"—duty.

Duty is the greatest thing in any life. It is the element of sacred obligation. Not only is it the thing we ought to do, it is the thing that gives us our place in the great scheme. It is our vocation, our job, something entrusted to us by the great Power wherein he recognizes our manhood, or womanhood, and does honor to our capacity.

As bracing as the mountain air to one's lungs is this ministry of the valley to one's self-respect. It is everything to have a niche to fill in this world. For this world is, as we say, part of the universe, one thing, and no humblest duty within it but has its definite and valuable relation to the whole.

Would it not be well for us to fall in love once more with the job that has been given us, whatever it may be? Even the daily routine, the familiar toil, may gain a new charm for us as we see in it the opportunity to express our loyalty to the great Creator, to show him our determination to fulfil our junior partnership honorably and gladly. Would it make no difference to our life to interpret its duty, its need of sheer hard work, in terms of privilege, and thus make it an expression of our essential freedom?

The smiling valleys, thick with corn or resonant with the steady hum of the mill wheel, speak to us eloquently of the sheer joy of work, of the grand worthwhileness of true service; but to hear the voice in its fulness we need to see our daily work in all the wonder of its human service and all the dignity of its divine coöperation. In so far as the world of commerce today is still organized rather as mutual combat than mutual service, it is the more urgent that Christian men and women should infuse into their daily work the spirit of their Master, the spirit of loving service to mankind for God's sake. It is a terribly unhappy thing when the bulk of one's life is

* Mr. Belden is a Congregationalist pastor in Westcliff-on-Sea, England.

consumed in an occupation that has become for us a mere kill-time, and is utterly lacking in expression of our real self; but providing the work is not definitely immoral in itself, the one sure way of redemption is to look on its personal values, to work out its relation to human need.

There is an Old Testament story of the army of Israel gathered in the valley and athirst for water. They are instructed by the prophet of God to fill the valley full of ditches, and beneath their very feet they discover up-flowing springs of refreshment! That is a parable of the transformation that might occur in the barren drudgery of our life if we would but dig into the situation, and uncover its human and divine serviceableness.

The Church in the Vale.

But the valley, because it is the place of settled home life and industry for man, is also the place of settled and organized worship.

Instead of the thrilling or inspiring experiences of the Presence yielded by mountain, desert, or sea, one gets the humble patient lifting of human hearts in unison to God with habitual frequency. We must not despise this in contrast with the other. There is nothing more lamentable in the life of our time than the chronic carelessness with which the regular worship of the valley is treated. The light way in which the habit of public worship is opened or discarded, flung on or off as the mood seizes us, means the breakdown of religion as a duty, the loss of personal devotional habits, the gradual absorption of energy in a secular way of life, and eventually the loss of real savor to life itself. Homely duty and homely worship, outward and inward coöperation with God, the patient, sweet relationship of an every-day walk with him,—it is of these intensely practical values the valley speaks to us.

The Vale of Tears.

Finally, this stress upon duty explains the association of the valley with humiliation, with the shadow and sorrow of life.

The "Ought" of life reminds us that we are not our own masters. There is a power above us and beyond us, and it behooves us to go softly and walk humbly with our God. Yet this valley experience too can possess a heart of the purest joy and of rich refreshment if we but keep close to God.

"Passing through the Valley of Weeping they find it a place of springs" is the psalmist's testimony of the people who worship. Even of that more heavily shadowed valley the psalmist can say, "Yea, though I pass through the valley of the shadow of death I will fear no evil, for thou art with me!"

There is nothing that makes a confident facing of that final valley so possible as the knowledge of life's duty faithfully fulfilled.

(Next month: The Voice of the Sea.)

George C. Stebbins' Reminiscences and Gospel Hymn Stories, with an Introduction by Charles H. Gabriel. Record of Christian Work, East Northfield, Mass. 327 pages, illustrated. $3 net.

Israel has always had its "sweet singers," and it is a happy thing when one or another of them lets us into the secret of his joy, and tells us how his song story has been received by the world. George C. Stebbins, the sole survivor of the noble band of evangelists led by D. L. Moody, went from a farm to fame. His book of reminiscences has put a new chapter into the history of evangelism, giving flavor and color to incidents old and new, and revealing much as to the inner life of the actors in that great cause (what would nowadays be called their "reactions,") and notably so of the inimitable Moody. Moody was no mechanical amplifier, but first of all and always a man,—and this book shows how human as well as spiritual he was, a delightful companion as well as stern prophet of repentance.

There is not a dull page in this volume, which is marked by a directness, simplicity, and genial Christian zeal, which may well serve as a model to other autobiographers. The hymns described are not treated as so many lifeless entities, but are associated vitally with their gifted authors. The value of the book is enhanced by fine portraits of a long line of evangelists and singers who well earned a place in the Moody and Sankey tradition. The type is large and clear, which will be a relief to weak or tired eyes, and the color of the binding is the blue of loyalty.

This is truly an inside story. So long as history is written at all, such records, by an agent at firsthand, of wonderfully regenerative moral movements ought to be sought and read by all students of things as they have been, for the sake of things as they ought to be.

God bless George C. Stebbins, who has set so many hearts singing the praises of the Lord we love!—C. A. S. D.

Anniversaries and Special Dates

Palm Sunday, March 28.

Good Friday, April 2.

Easter Sunday, April 4.

The International Missionary Union will meet at Clifton Springs, New York, June 2-6, 1926.

The present year will mark the 75th anniversary of the two oldest branches of the Y. M. C. A. in America, one organized in Montreal in November, 1851, and the other in Boston a month later.

During 1926 the India Sunday School Union will celebrate the 50th anniversary of its organization. Rev. A. G. Atkins is the general secretary, with headquarters at Jubbulpore. The India Union is one of the official units of the World's Sunday School Association, and is in direct relationship with the British committee of the World's Association.

Signs of the Coming.

Rapid diffusion of the gospel over the world.

Rapid spread of apostasy in the churches.

Rapid progress of discovery, science, and of industrial and military applications.

Rapid rehabilitation of Palestine.

Imminent resuscitation of the Roman empire.

—Henry W. Rankin.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

19547..$ 50	19548..$ 2 00	19549..$ 3 00
19550.. 10 00	19551.. 3 00	19552.. 2 00
19553.. 5 00	19554.. 10 00	19555.. 4 00
19556.. 10 00	19557.. 3 00	19558.. 1 00
19559.. 2 00	19560.. 3 00	19561.. 7 50
19562.. 3 00	19563.. 50	19564.. 3 00
19565.. 1 00	19566.. 1 00	19567.. 1 00

RECEIPTS, DECEMBER 15 TO JANUARY 15.

Africa (Dan Crawford).

19546 .....$100 00

Labrador (Dr. W. T. Grenfell).

19568 .....$ 10 00

No periodical coming to my table is more eagerly read, or gives more true material for soul-building. I surely thank you, or the unknown donor, for the privilege of thus keeping in touch with the world's religious life as it centers at Northfield. I have never been there, but when I am home on furlough next year I trust that the way will open for me to get a breath of Northfield air.—Frank T. Cartwright, district missionary, Foochow, China.

The Bible.

B—lessed
I—nformation,
B—ringing
L—ife
E—ternal.

—Miss Grace Saxe.

I know nothing about the origin of man except what I am told in the Scriptures,—that God created him. I do not know anything more than that, and I do not know anyone who does.—Sir William Dawson.

Dear Mr. Moody:

As my subscription to the R. C. W. expired this month I forward to you my renewal for the coming year, viz., $2.25, also $1.00 as a contribution towards your fund to send the RECORD to missionaries at work on the foreign field.

During the nine years that I have been a subscriber I have found every issue of the RECORD contained some spiritual message which strengthened and helped me in life's journey, with all its difficulties. I pray that God may abundantly bless the workers and the great work of the Northfield Schools throughout this New Year.

Believe me,

Yours respectfully,

(Signed) W. B.

Next Month.

The Message of the Cross, by Dr. J. Stuart Holden, London.

The Blood of Christ as a Moral Dynamic, by Dr. Henry H. Barstow, Auburn, N. Y.

Trophies of Grace in Congo Belge, by Dan Crawford.

And others.

I am glad to take this opportunity of letting you know how much I appreciate the RECORD OF CHRISTIAN WORK. I like it better than any religious paper I have ever read. It is always refreshing and inspiring to read of actual accomplishment for the kingdom of God in other parts of the world.

I would like to have the opportunity of thanking personally whoever it is that makes it possible for us to receive a copy of the RECORD. God bless you and the RECORD!—Winfield Dudgeon, Ph. D., Ewing Christian College, Allahabad, India.

OUR BOOK TABLE.

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

The Study of the Bible.

According to Saint John, by Lord Charnwood. Little, Brown & Co., Boston. 323 pages. $3.50.

A long controversy has waged over the authorship, date, teaching and historical value of the Fourth Gospel. Lord Charnwood has written with the hope that he might contribute to a clear and reverent understanding of these questions. He has faced them with serious frankness. He well knows the problems to be faced, the literature upon the subject, and has made a distinct contribution to an answer. One may not agree with his conclusions, but they cannot be ignored. His work is careful, scholarly, patient, thorough and reverent. The same seriousness that one finds in his "Abraham Lincoln" and "Theodore Roosevelt" is on every page of this work.

One could scarcely classify him as a Fundamentalist or Modernist. He sails a straight and independent course between the Scylla of fearful conservatism and the Charybdis of fearless liberalism. He has written a book for the interested layman and the busy pastor. In readable form the problem is stated and his answer given.

He assigns the date of John to some time between 80 and 90 A. D. The author is neither John the "Elder" nor John the Apostle, but some pupil of John the Apostle. The book is Johannine in that sense. It is a historical book, but not in the sense that the author felt the necessity of covering the entire range of the life and teaching of Christ. His purpose was to supplement what Mark omitted. "It was evidently to set forth Jesus of Nazareth in his true relation to God and man, in the respects in which existing books failed sufficiently to exhibit the truth and prevalent belief might fail to grasp it." His description of the Christ of the Gospel of John is an interesting, and, we believe, accurate portrayal.

Lord Charnwood examines the contention that Judaism and the mystery religions made a contribution to the development of Christian doctrine, and concludes that while these may have used terms found in Christian thought—it was natural that such terms as used by the Jews should be found,—Christianity had its own distinct contribution to make, and the followers of the Christ were not recreant in their task. "Make of it what we may, Jesus Christ of Nazareth did think and did speak as according to St. John he thought and spoke concerning his Father, himself, his followers, and that Spirit of his which should abide with them forever."—H. E. N.

After Death—What Then? by William Evans. Fleming H. Revell Co., New York. 199 pages. $1.50.

Dr. Evans has long been a teacher and writer upon Biblical themes. Here he takes up the future life and conditions beyond the grave. Not alone death, but the intermediate state, the resurrection, the judgments, future retribution and heaven, are subjects of study, interpreting what is revealed in the Bible.

It is timely for one who believes and knows the Bible to have his say on these topics.

Busy People's Bible Course: Based on the Scofield Reference Bible, by Charles H. Morgan. Oxford University Press, New York. 142 pages.

A valuable book, both for the individual student and for classes.

Seven courses are outlined, on Eight Leading Bible Books, Dispensations and Covenants, Types, etc., Christ in the Scriptures, Prophecy, Personal Divine Life, and Main Bible Doctrines. Each course is divided into seven or eight lessons, 52 in all. There are also 27 charts, and 520 questions appended to chapters.

We wish for this group of courses an extended use. It is just the kind of teaching the world and the church need.

Dr. Charles E. Jefferson.

Cardinal Ideas of Isaiah, by Charles E. Jefferson. Macmillan Co., New York. 199 pages. $1.75.

The ten chapters are given weekly (Sunday) dates from February 8 to April 12, 1925, but no hint is dropped as to whether they are sermons, or what. They read like sermons, but they are fuller of teaching than usual. Anyhow they give a most valuable and understandable study of Isaiah by one of the clearest of preachers in America.

An appendix gives 100 questions on Isaiah 1-39.

Epistle to the Romans (The): An Exposition, by Charles R. Erdman. Westminster Press, Philadelphia. 160 pages. $1.

Eighth of Dr. Erdman's small volumes on the books of the New Testament.

For the benefit of any reader who is not familiar with this helpful series we simply say that the treatment is expository, in small natural sections. Thus, in Romans 1 we have—The Salutation, verses 1-7; the Interest of Paul in the Roman Christians, 8-15; the Theme of the Epistle, 16, 17; etc. The viewpoint is conservative, the tone evangelical, the analysis and exposition scholarly.

God's Picked Young Men, by Henry K. Pasma. Bible Institute Colportage Association, Chicago. 96 pages. 75 cents net.

Sixteen chapters on "young men" in the Bible, from Abel to Paul. Jesus is "The Perfect Young Man."

The style is informal, as may be gathered from the titles, such as "The Young Man with Backbone" (Joseph), "The Top-heavy Young Man" (Samson), "The Young Man Who was God's Red-Neck" (David).

Grace and Personality, by John Oman. Macmillan Co., New York. 313 pages. $2.50.

The introduction of this book is written by Nolan R. Best. He hails it with delight. He confesses that modern theological thought is "building better in its spires than in its foundations," and though he does not call Dr. Oman a prophet he does think that he is a forerunner of prophets in that there is here "a restatement of Christian theology less stately, less copious, but in scope hardly less comprehensive than Calvin's own, and not wholly unworthy to be compared with the massive 'Institutes' for system,—patent principles exactly defined, and their implications pursued to the end of unwavering logic." It is a volume of some 313 pages, and has the scope of a theology.

As the title implies, the thought centers on the grace of God. The moral independence of man is a fundamental assumption. Grace is not "irresistible." No supernatural grace, working irresistibly, forcing the individual, can do other than ruin this moral independence. Grace cannot be a magical influence. Dr. Oman therefore discounts revelation, save the revelation of the perfect life in Christ. He thinks "the notion of revelation as supplementary authoritative information causes most of the perplexities" that many of us face. It is natural religion that he is expounding, and the only religion that he believes in.

His theological conclusions are best seen in his chapter on justification. Salvation is defined as "moral attainment." The inability of man to attain is recognized as one of the deepest facts of human experience. The effort to attain moral perfection, and the failure, lead either to remorse or self-deception and hypocrisy. The old way out is some kind of legal condonation, some kind of a legal fiction such as we have in the various interpretations of the atonement. Dr. Oman sees no way out in this direction. He therefore takes the fatherly relation as manifested in the parable of the Prodigal as the basis of his redemptive theology. Conversion is "the discovery that God is worthy of trust." Grace is not to be divided into "common and efficacious." Grace is a relationship of mutual trust and love, "God helping us to win our freedom and the right use of it," both working together. So justification is not "the crude legal device of taking so absolutely a personal thing as guilt and transferring it to the shoulders of another": justification is "being put right with God." When the boy comes home and is freely forgiven, right relation is reëstablished.

It is hard to see on this theory how Dr. Oman escapes a real condoning with sin if it is solely on the basis of "I am sorry: please forgive!" The older theology, taken from the New Testament, has all the forgiveness and the love that Dr. Oman emphasizes, but in addition, that the Son of God bore our sins in his own body on the tree. It was God suffering for us. We may not understand the mysteries of the why. Our explanations may be "crude." But what do we know of the hidden secrets of the universe, and of spiritual relationships of innumerable hosts of moral beings? We simply know that God had to do more than just say, "I forgive." Dr. Oman acknowledges the power that the old idea of the atonement has exerted for the uplift of men. Even Mr. Best is not quite satisfied with this phase of his thinking when he says, "The call of the cross for our penitence would be a slight voice if it should be assumed that forgiving costs our Father nothing more but the gesture of waving our sins aside." When Dr. Oman makes the cross speak to us only "within the family of God" as revealing "the utter service of our brethren," we have nothing that would make a Paul say, "God forbid that I should glory save in the cross!" nor yet anything that would make him determined to preach nothing save Jesus Christ, and him crucified.

Dr. Oman has produced a book full of lucid thinking, fascinating in style, and most suggestive in his manner of approach to the various themes he considers.—S. C. H.

Life and Letters of Paul, by David James Burrell. American Tract Society, New York. 527 pages, with frontispiece. $1.50.

Dr. Burrell devotes 30 pages to personalia

about Saul, his conversion and earlier years as a Christian. Then he gives 120 pages to his "Campaigns," 100 pages to his "Companions," and 160 pages to his "Letters."

The Bible record is of course the basis of Dr. Burrell's thought, which is set down in readable fashion and with genuine understanding of and sympathy with his subject.

Patmos Visions (The): A Study of the Apocalypse, by Philip Mauro. Scripture Truth Depot, Boston. 576 pages. $3.

Mr. Mauro writes with an air of new discovery and finality, though allowing others liberty in search and interpretation. Here he feels that passage after passage has opened up clearly to his view, all in the clear light of other Scriptures. That is a test he proposes for an explanation of any part of the Apocalypse,—that it shall agree with the design of the Bible as a whole.

Two principles have guided him: that Revelation is written in sign language (not in common speech), and that every sign, symbol or figure is interpreted somewhere in Scripture. This, he considers, is strong evidence of the authenticity of the book, and that it is the divine ending of the Bible.

Mr. Mauro once held the futurist view, but has abandoned it for lack of Scriptural evidence and other reasons. Nor can he accept the historicist view as usually held. He thinks the grouping of the seals, trumpets and vials is topical, not chronological.

The student will find frank inquiry and plain reasons for the author's conclusions. It is refreshing to get a book of this type after the several treatises on Revelation that have appeared the past few years.

Progress of Old Testament Prophecy in the Light of Modern Scholarship (The), by W. J. Farley. Fleming H. Revell Co., New York. 321 pages. $2.

The author is a minister of the Presbyterian Church of Ireland.

The book is written in view of the author's conviction that "to a large number of Christian people the prophetic part of the Old Testament is a sealed book; they have but little idea of the divine word as a record of a progressive revelation in history and human life." There are introductory chapters on the canon of the Old Testament and Hebrew prophecy, with a brief discussion of the nature of prophetical inspiration.

Beginning with a presentation of the teaching of Moses, which is followed by a chapter on Elijah, the studies are continued through the prophetical books of the Bible. The latter part of the book contains a chapter on the "Successors of the Prophets," and one on the "Goal of Prophecy."

There is a brief Appendix, which includes a valuable chronological table from Abraham to the end of the Greek period of Jewish history.

Your reviewer finds much in the book that is valuable to one attempting to teach or to study Hebrew prophecy. It is simply put, so that there is no difficulty in following the author's reasoning or grasping his thought.—W. O. S.

Project Lessons on the Gospel of Mark, by Nellie C. K. Wadhams. Century Co., New York. 356 pages, illustrated. $2.25.

A teacher's plan book which offers a new type of course for the church school. It will be of particular interest to teachers and leaders of week-day schools of religion, Daily Vacation Bible schools, junior Christian Endeavor societies, junior missionary societies, and the like.

The lessons are planned for teaching children approximately 12 years of age, and make use of the methods and materials of the public school. They are the result of Mrs. Wadhams' training under Professor Weigle, and of actual experience with a class of seventh grade pupils who were studying the Gospel of Mark in Sunday school and undertaking in a week-day meeting to learn more about the changes Jesus made in the world.

Each of the 30 lessons has suggestions for a worship period, a teacher's prayer appropriate to the theme of the lesson, a teacher's outline of essentials to be covered, ample and definite handwork, ideas for introducing the next lesson to the pupils, a list of helpful books for assignment, and a notation of handwork materials needed for the next session. In a pocket in the back are three charts which give suggestions for booklet silhouettes and diagrams for sand-table models.

The plan no doubt calls for hard preparation on the part of the teacher, but it is entirely feasible and effective.

Self-Interpretation of Jesus (The), by William Owen Carver. George H. Doran Co., New York. 181 pages. $1.50.

Dr. Carver's position is that all the words of Jesus are revealing of his personality. He is the one man, moreover, who never needed to retract a word, or to say it misrepresented him. Hence a study of his words should give his conceptions of himself, his mission, etc. Not that he made that a primary purpose in his speech, or even seemed to be concerned what men might think of him. So Dr. Carver takes our Lord's words on 10 outstanding occasions, from his first recorded words to his resurrection messages.

It is a meaty book, unfolding an old topic from a new angle.

Song of Songs. Our Hope, 456 Fourth Avenue, New York. 36 pages. 50 cents.

No author's name is given, but presumably the author is A. C. Gaebelein.

He regards the Song as written by Solomon, and that it is the song of the infinite love of Jehovah for Israel, but appropriately claimed for Christ and his bride the church. A verse by verse exposition of the whole song is given.

Teaching of Apocrypha and Apocalypse (The), by Charles Arthur Hawley. Association Press, New York. 165 pages. $1.50.

Selections from the apocryphal books of the Old Testament and down to the Apocalypse of John, intended to inform the reader of the best parts and leading ideas therein. The author's opinion is that many Christian teachings have their origin therein.

The matter is arranged in 10 chapters, each with daily quotations and comments for six days and a summary for the 7th day.

Through Eternal Spirit: A Study of Hebrews, James, and 1 Peter, by Joseph F. McFadyen. George H. Doran Co., New York. 255 pages. $2 net.

Dr. McFadyen gives a keen, untechnical exposition of the teachings of the three epistles in relation to present day issues, but on the basis of a study of the prior question, What did they mean for their authors and their first readers? Hebrews gets 190 pages, James 28, and 1 Peter 24.

The discussion is enriched at points by the author's experiences as a missionary in India. The viewpoint and Bibliography are of the advanced critical school.

Twelve Minor Prophets (The), by George L. Robinson. George H. Doran Co., New York. 203 pages. $2 net.

Dr. Robinson holds his own in a middle position between hardshell tradition and fanciful modern criticism. His plan is to give his own interpretations and opinions on each book, relegating critical questions on each to an Appendix.

A Chronological Table dates the books between 800 and 432 B. C.

The chapters are given these key titles:

Hosea the Prophet of Love;
Joel the Prophet of Pentecost;
Amos the Prophet of Justice;
Obadiah the Censurer of Ridicule;
Jonah the Prophet of Catholicity;
Micah the Prophet of the Poor;
Nahum the Poet;
Habakkuk the Philosopher;
Zephaniah the Orator;
Haggai the Prophet of Temple Building;
Zechariah the Seer;
Malachi the Lecturer.

All in all it is a study which summarizes the best and sanest interpretations and permanent values of the minor prophets. But we wish the book had been better edited. It is too sparingly paragraphed: page after page in solid lines, hard to read.

John Masefield

whose drama, "The Trial of Jesus," was reviewed in our December issue. (Macmillan.)

Twelve Take Stock of Us (The), by A. Boyd Scott. George H. Doran Co., New York. 162 pages. $2 net.

Distinctly fresh but unstrained studies of the disciples, giving an analysis of their spirit and religious experiences and problems, revealing much the same sort of thing as we have to face today, so that we may gain warning and counsel in our own most recent spiritual adventures and perplexities.

The titles of some of the character sketches are: "Peter—Sailor and Soldier Too"; "Simon Zelotes—The Proportional Suffrage"; "Nathanael—What's Wrong with the World?"; "James the Little—Big Men for Their Size."

The Index is different, being arranged by themes, including "Gospel Themes," "The Church." "Christian Customs and Behavior," "The World and the Christian Mission."

The matter was preached by the author to his church in Glasgow.

Use of the Old Testament in the Light of Modern Knowledge (The), by John Edgar McFadyen. George H. Doran Co., New York. 256 pages. $2.

The author is the well known professor of Old Testament Language, Literature and Theology of the United Free Church College, Glasgow, Scotland. The book is written for the purpose, especially, of helping "those whose duty it is to expound it in the day school, the Sunday school, the

Bible class, or the pulpit," because of the disturbing and confusing effects inevitable upon a first and slight acquaintance with modern criticism of the Bible. The passages treated are those that have in recent years been used in the International Sunday school lessons.

The author conceives the duty of the interpreter of the Old Testament to be to recover the idea that is at the heart of each passage. In order to do this he distinguishes "between the material presented and the idea to be conveyed through it."

Considering the purpose of the author as thus defined, these papers are successful. There is, however, an impression made, now and then, that the treatment of the probability of the alleged history is hardly adequate. That is, he appears, at times at least, to imply that what is evidently alleged as fact in the narrative, in itself, makes no difference. But the author's position is indicated in his own words, "Half in sorrow, half in anger, the question is often asked, What have the critics left us? The answer is, Everything."

The style is clear and easy to read.—W. O. S.

Women of the Bible (The), by Isabella Reid Buchanan. D. Appleton and Co., New York. 119 pages. $1.25.

An interesting collection of brief character sketches, used for lectures and lessons in Women's Study Clubs and Bible classes.

There are over 120 ladies named in the Index, and there are lessons on general aspects of the subject, and on special groups. Minor characters have been introduced as throwing some light on the progress of womanhood through Bible times, also some women from the Apocrypha, because they have been so frequently represented in sacred music and art.

About the Bible.

Alternative Views of the Bible, by John Bloore. Macmillan Co., New York. 157 pages. $1.50.

One is apt to miss the point of this book. It starts with an honest effort to give a presentation of the modern view of the Bible by means of copious quotations and references, thus getting at the "Principal Features of Modernism." But chapter 3 exposes the devastating effects of modernism, and a refutation of its self-contradictions and alleged absurdities follows. "The Modern Use of the Bible," as set forth by a recent author, is criticized raw, and its impossible positions from a Christian viewpoint declared. "Some Principles of Interpretation" are intended to stablish the believer in his confidence in the Bible as the revelation of God.

The author makes no fuss, but his method is as successful as a steam roller. He leaves modernism flat, from his own standpoint.

Bible (The): Its Christ and Modernism, by T. J. McCrossan. Christian Alliance Publishing Co., New York. 212 pages. $1.50 net.

The author handles modernists and modernism without gloves because he believes in an inspired Bible and in a divine Christ, while modernism is infidelity, or worse. The argumentation throughout is based on the Bible, but the spirit and tone are too bitter to win others.

Facts about Our Bible (The): Its Historicity, Inerrancy, and Inspiration, from a Fundamentalist Viewpoint, by Elmer E. Franke. People's Christian Bulletin, 573 West 181st Street, New York. 139 pages, illustrated. 50 cents.

A good deal of familiar ground is covered in a popular way, making this book appropriate to place in the hands of young people and others who are beginning to study about the Bible.

History and Literature of the New Testament (The), by Henry Thatcher Fowler. Macmillan Co., New York. 443 pages. $2.50.

The author is professor of Biblical Literature and History in Brown University. The book is in the Religious Science and Literature Series, and gives the last word in the author's school of thought and criticism regarding the rise and spread of the church, with special emphasis upon the way in which the N. T. writings grew out of the history.

How to Enjoy the Bible, by Anthony C. Deane. George H. Doran Co., New York. 219 pages. $1.25 net.

No matter how many books on the Bible a man has on his shelves, he cannot afford to miss this. The promise of the title is abundantly fulfilled. The author, who is an English vicar, has a frank, happy style, which the reader catches readily, and in the course of the book he says many things out of the usual, but all pointed and practical and joy-giving.

First he discourses on "The Right to Enjoy" the Bible, then on "The Charm of the English Bible." By the latter he means the A. V., which he holds to be incomparably the best version and the greatest thing in English literature.

After these preliminary thoughts he gives "Suggestions for Reading." First the New Testament,—the Synoptists, the Fourth Gospel, the Acts and epistles, the Apocalypse. Then the Old Testament,—narrative, poetry, prophecy. He also advocates the reading of the Apocrypha, drawing attention to certain sublime parts of it, such as the Wisdom of Solomon,—a sane corrective of Ecclesiastes.

The author has true literary instinct, and makes many shrewd remarks. He would advise a novice to start reading the Bible

with Acts. He does not believe that our Lord improvised all his parables, but that he prepared his teaching carefully, and doubtless repeated his stories often as he addressed different crowds in his itineration.

An Index would have helped the student.

Literature of the New Testament, by Herbert R. Purinton and Carl Everett Purinton. Charles Scribner's Sons, New York. 186 pages. $1.25.

We liked the book on the "Literature of the O. T." by Prof. H. R. Purinton (even though we did not agree with it in all things), and find this volume of equally good caliber.

The historical background of the N. T. is divided into five sections: (1) the oral period, when the disciples still worshipped in the Temple, (2) the period of Paul and the breaking away from Judaism, (3) of the fall of Jerusalem and completer separation, (4) of persecution, and (5) of the beginnings of heresy. The books are discussed accordingly.

"In the five different stages we find the ideals of Jesus enshrined in many different and changing forms. Yet it is the same Jesus. The Jesus of Paul is the Jesus of the Gospels. He is still to be found today."

The Church.

Church in the Universities (The), edited by David R. Porter. Association Press, New York. 68 pages. $1.

A summary of opinions regarding the present standing of the church and the Y. M. C. A. in the colleges, and how the religious situation there can best be attacked. Information is given regarding denominational work in universities, interdenominational work, schools of religion, and other factors.

His Church, by Grant Stroh. Bible Institute Colportage Association, Chicago. 64 pages. 40 cents net.

A Biblical study of the church as chosen, redeemed, justified, commissioned, sanctified, glorified, by one who is a competent Bible student.

Missionary.

Christian Work in South America: Official Report of the Congress on Christian Work in South America at Montevideo, Uruguay, April, 1925. Fleming H. Revell Co., New York. Two volumes, 494 and 474 pages. $4 net.

The Congress on Christian Work in South America, held at Montevideo last April was the most significant evangelical gathering ever assembled in Latin America. The reports which were presented and which were the basis of discussions of the Congress are the most comprehensive and adequate statement of the South American educational, social and religious problems which has ever been prepared. They should be in every public library and in the library of every missionary worker. No one who wishes to be informed on every phase of the great issues with which the South American peoples are dealing can afford to pass by these richly stored volumes.

The Latin American peoples are our nearest neighbors, and we and they ought to be friends, good friends, respecting and understanding one another. To such respect and understanding this official report is a great contribution.—R. E. S.

Modern Missions on the Spanish Main, by W. Reginald Wheeler and Webster E. Browning. Westminster Press, Philadelphia. 334 pages, illustrated. $2.50.

Modern Missions in Mexico, by W. Reginald Wheeler, Dwight H. Day, and James B. Rodgers. Westminster Press, Philadelphia. 291 pages, illustrated. $2.50.

These companion books present the work of Protestant missions in Mexico, Colombia and Venezuela in an attractive way. The illustrations increase the readability of the books. To one not conversant with the facts from official or denominational connection the work there done is seen to be of the highest order, and a most valuable contribution to the natives of those lands. Their response to Protestant work is sufficient answer to any adverse criticism of that work on the ground of its non-necessity.—F. L. D.

Various Themes.

Children's Reading: A Guide for Parents and Teachers, by Lewis M. Terman and Margaret Lima. D. Appleton and Co., New York. 363 pages. $2.

The authors, who are connected with Stanford University, conducted researches among children of various ages and groups to find out what they were interested in reading at different ages. Arising out of these researches they have estimated certain average results, which do not seem to vary much from what folks already know. They have also formulated ideas about other aspects of children's reading: individual and sex differences, differences in mental ability, desirable and undesirable books, etc.

After devoting 90 pages to the above they give a "Guide to Children's Reading,"—184 pages, containing lists of picture books and general literature; poetry, art, music, drama; history, biography, travel; nature; science and industry. Also, supplementary reading for the school grades, and "A Growing Library for the Child." The list of "Bible Stories" does not impress us favorably.

Here, then, parents, teachers and librarians have in one volume a most illuminating study of children of all ages in relation

to reading, and the names (with authors and publishers,) from which to select appropriate reading matter.

Evolution of Man Scientifically Disproved in Fifty Arguments (The), by William A. Williams, 1202 Atlantic Avenue, Camden, N. J. 127 pages. $1.

The writer has the courage of his convictions and calculations, and loses no time or words in attacking the theories and exposing the arguments of evolutionists. He disputes material evolution, especially of the human body, and shows the evolution of the soul to be impossible.

Dr. Charles W. Gilkey.

Jesus and Our Generation, by Charles Whitney Gilkey. University of Chicago Press, Chicago. 183 pages. $2 net.

The 1925 Barrows Lectures, given in India to 40,000 people (it is advertised,) in six great student centers, and designed to present Christianity in a "friendly, temperate and conciliatory" way. What they actually do is to voice the prevailing criticisms of current Christianity or Christian profession, and enforce the idea of a return to the simplicity of Jesus in doctrine and practice.

There are six essays, entitled "Jesus and Our Generation," "Jesus' Way of Life," "Jesus' Life with God," "Jesus and the Mysteries of Life and Death," "The Lordship of Jesus," and "Jesus and the Future." They are smoothly written, and will command general respect for their primary intention. Dr. Gilkey is well steeped in the Scriptures, and makes constant reference thereto. He takes many cues from authors like Glover, Fosdick, Sperry.

Key to Faith (The), by M. O. Gershenson. Macmillan Co., New York. 156 pages. $1.50.

A translation by Herman Frank of a brilliant book by a Russian intellectual whose spotless character was even more of a legacy to Russia than his genius.

The book is in a sense a reaction from the massive materialism and general quarrelsomeness as well as superficiality, of the twentieth century. It marks the return of a true child of Abraham to the simplicity of the covenant relation of Yahveh to his people. It is a plea for a cosmic breadth of view and aspiration, and the living of a vital religion in a social way. Gershenson loved God with all his heart, and never lost the faith that men might learn not only to love him too, but also—the harder lesson!—to love one another. The little book contains a breath of mysticism, as in the concluding sentence:

"There are some forces and interactions of forces which are inaccessible to reason forever."

It is well thus now and then to take a look at the Old Covenant through Jewish eyes.—C. A. S. D.

Four-Wheel Brakes, and Other Essays, by Roy L. Smith. Fleming H. Revell Co., New York. 135 pages. $1.25.

Twenty-one radio talks given Saturday nights from station WCCO, of Minneapolis and St. Paul, under the title "Fireside Philosophy." The subjects are popular, the titles and style catchy, the background moral and religious: as might be expected from a Methodist minister.

Great Canadian Preaching, Edited by W. Harold Young. George H. Doran Co., New York. 297 pages. $2 net.

Eighteen textual sermons by as many men, representing different sects and sections of Canada. If we can believe the eulogistic Foreword and biographical notes preceding each address, these men are the foremost preachers of Canada and these addresses are the cream of Canadian preaching.

AMONG NEW BOOKS.

Cameos from Calvary, by J. W. G. Ward. George H. Doran Co., New York. 260 pages. $2 net.

Christian Doctrine of the Godhead (The), by A. E. Garvie. Doran. 496 pages. $4 net.

Clover, Brier and Tansy, by O. C. S. Wallace. Doran. 213 pages. $1.75 net.

Cosmic Evolution, by John Elof Boodin. Macmillan Co., New York. 484 pages. $3.50.

Divine Vocation in Human Life, by James Alexander Robertson. Doran. 256 pages. $2 net.

How Shall Youth Be Served? by H. Paul Douglas. Doran. 259 pages. $2.50 net.

Illustrations for Preachers and Teachers, by James Burns. Doran. 249 pages. $2 net.

In His Way, by Len G. Broughton. Board of Southern Baptist Convention, Nashville. 183 pages. $1.50.

Junior (The), by Ernest J. Chave. University of Chicago Press, Chicago. 174 pages.

Quest for God in China (The), by F. W. S. O'Neill. Doran. 264 pages. $2.50 net.

Religion of Power (The), by Harris E. Kirk. Doran. 317 pages. $2 net.

Sermons on Books of the Bible: Vol. 2, Job to Daniel, by William Wistar Hamilton. Doran. 237 pages. $1.75 net.

Two Vincentian Martyrs, translated by Florence Gilmore. Catholic Foreign Missionary Society of America, Maryknoll, N. Y. 182 pages, illustrated.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

THE MESSAGE OF THE GOSPEL ACCORDING TO JOHN.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

March 7. Jesus Washes His Disciples' Feet.

John 13. 1-17.

Our Lord's preparation, 1-5.

The reader is struck by the solemn way in which John, writing some 60 to 70 years after it happened, begins his account of this episode. Note some of the things he saw in the background:

The self-consciousness of Lord Jesus,—"knowing" that his hour was come (1), knowing also his lordship and divine origin and destiny (3), and knowing further his impending betrayal (2, 11); and

His uttermost love (1).

What will follow such a solemn and exalted statement regarding Lord Jesus? Surely it is introductory to some mighty manifestation! So it is, but not according to human ideas of glory and eminence.

Judged by human standards, it was the work of a menial in the Orient to bathe the feet of guests. Perhaps, however, this particular action by our Lord was not the customary practice. It did not occur upon their arrival in the upper room, but during the meal. There is nothing in the record to indicate that our Lord was undertaking what a servant or even one of the disciples should have already done: it reads rather as something unusual, which took Peter and the rest by surprise, and which our Lord performed with a special object in view.

"We need some of these antecedents if we would have some of the consequents. The roomiest consciousness expresses itself in the finest and lowliest services. And now we are ready for an inference: The only really effective way to foster and enrich mutual ministries among men is to seek the enlargement of their consciousness. The Christian religion seeks to create this vast and dignified consciousness in the minds of all men. Rise, my soul, and humbly claim thy destined dignity!" (Dr. J. H. Jowett).

Symbolism of the episode, 6-11.

In every word uttered by our Lord in these verses he looks behind the outward action to a symbolical meaning. He spoke out of his larger knowledge, which the disciples could not then understand (7, 11). He indicated a twofold cleansing, corresponding to the full bath and the foot-washing indulged in in that day: one that needs to be done only once (10); the other, partial and repeated as needed, else a person has no part with him (8).

In the light of later Biblical revelation students consider this twofold cleansing to symbolize one's justification and sanctification. The former justifies,—necessary, once for all, leaving a person clean every whit from the guilt of sin, occurring upon belief in Jesus Christ as Saviour, Hebrews 10. 10, 12, 14, 18. The other sanctifies,—cleansing from the defilements of daily life, and contingent upon walking in the light and confessing one's sin, 1 John 1. 7, 9.

Application of the episode, 12-17.

Having gone the round of the disciples, our Lord now tells them he has been giving them an object lesson. They are to follow the example he set.

Literal foot-washing cannot be upheld as a present obligation upon believers, but the principle and spirit of it are incumbent upon believers all and everywhere. Lord Jesus is our example in self-sacrifice, uttermost love, humility, service for others.

"The supreme test of spiritual leadership is to be conscious of great gifts and make them the instruments of humble tasks" (Dr. Francis G. Peabody).

The snap to the whip is in verse 17: "If ye know these things, blessed are ye if ye do them!"

Peter learnt the lesson, and wrote later: "All of you gird yourselves with humility, to serve one another!" (1 Peter 5. 5).

March 14. Last Words of Jesus with His Disciples.

John 14 to 17. Lesson portion, 14. 1-17.

Some of the best loved and most wonderful sayings in the Bible occur in this passage, sayings that should be memorized. To understand their setting, and the occasion upon which they were first spoken, is our object today. They have a universal and endless message for troubled humanity everywhere.

When Judas had left the room (13. 30), immediately our Lord began to talk confidentially to the remaining disciples. "I go" is the key to his words: read from 13. 33 to 14. 12, and note how often this key occurs.

The thought of his leaving them quite naturally prompted them to ask questions, and the passage is a dialogue in which Peter, Thomas, Philip, and Judas (not Iscariot,) successively ask for information:

"Whither goest thou?" (13. 36).

"How can we know the way?" (14. 5).

"Shew us the Father!" (14. 8).

"How is it that thou wilt manifest thyself unto us, and not unto the world?" (22).

People feel like asking these questions today. In modern form they are:

Where did Jesus go?

How can one get to heaven?

Is there a God?

Is there a real experience of Christ?

Fundamental questions, and we are not dependent upon speculation or naturalistic research for information,—we have our Lord's own answers.

The best thing a teacher can do today is to let our Lord speak to his class: that is, to bring home the words recorded here to their minds and hearts. This is REVELATION, and any effort of yours to restate it is apt to confuse it and dilute it, except as you may throw light on it from other Scripture.

The reality of heaven, 1-4.

Our Lord's departure and return are plainly declared. Nowadays there is marked interest in the unseen world and the future life. Whatever these words imply, we may surely infer there is reality beyond. Jesus is the only person in human experience who came from the other side. He knew, and we must rest in faith upon his declaration.

This revelation was to be the source of comfort for the disciples, disquieted by what has just been done and said about treachery, separation, denial. There is another world. His going would be only temporary, preparatory. He would rejoin them. Meanwhile, during his absence, he tells them—beginning at verse 12, after he has answered the interruptions,—that believers on him, as they continue his work, shall have increased power in service and in prayer in his name, and that the obedient shall receive the gift of the Holy Spirit.

The way to God, 5-7.

What mere man would dare to use such words?

It is more important to walk in the right way than to know all about what it leads to. Jesus himself is the way.

The reality of God, 8-11.

"Shew us the Father! That is all we need." It is humanity's unceasing cry. The answer is in the person of the historic Jesus of Nazareth. In him—his character, his words, his acts,—is the revelation of the Father. God is as real as Jesus. To know Jesus is to know God.

"Jesus is always what God would be if he were with us as Jesus was. He did always what God would do if God had been in the same place" (Lyman Abbott).

There is such a thing as an untroubled heart in the presence of bereavement, separation and difficulty and distress. It is for every believer. The key to it is in verses 1 and 27.

March 21. Jesus Dies and Rises from the Dead.

John 18 to 20. 23. Lesson portion, 19. 23-30; 20. 19, 20.

Obviously the best thing for a teacher to do is to read and reread the lengthy passage given above, beginning with the finish of the Paschal supper and the talk that followed, and ending with the Sunday evening of the resurrection. If the teacher can master the contents of the passage, and see the spiritual and personal applications therein, he will be equipped to pass on the same to his scholars.

The Bible would be better understood if it was read in lengthy portions, not just scraps here and there. Today the teacher has opportunity to unfold the whole story, as John records it, of our Lord's death and resurrection, as in a panorama.

"Woman, behold thy son!" 19. 26.

In the moment of excruciating agony our Lord did not overlook his mother's need, but showed thoughtful and loving attention for her protection and support. Thus he exalted motherhood and sonship.

We might have been sure that Mary would have been at the cross. Our mothers are always with us in our crosses. The deeper the tragedy, the closer they stand by. Mother love is at its best in an atmosphere of need and pain.

"It is finished!" 19. 30.

"At last the tragedy was complete, and our Lord signalized its completeness by the words, 'It is finished!' As we compare the Gospels we find that these words were spoken with a loud voice. It was in fact the shout of a conqueror. Finished the long list of prophecies, which closed the gate behind him! Finished the types and shadows of the Jewish ritual! Finished the work which the Father had given him to do! Finished the matchless beauty of a perfect life! Finished the work of man's redemption! Through the eternal Spirit he had offered himself without spot to God, and by that one sacrifice for sin, once for all and forever, he had perfected them that are being sanctified. There is nothing now left for man to do but enter on the results of Christ's finished work."—Dr. F. B. Meyer.

March 28. Review: The Gospel of John.

In studying the Gospel of John it is well to note those parts that are peculiar to John, that is, not recorded in the other Gospels: miracles, parables, discourses, interviews, etc.

List and memorize outstanding verses.

Learn and repeat the Golden Text for today, 20. 31.

Arising out of this text, what proofs can you assemble to prove that Jesus of Nazareth is Christ (Messiah), and Son of God?

Let all your effort converge on one goal: that your scholars may believe and have life in Jesus' name.

Union with Christ entitles the believer to all that is his.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Persevere—in What?

Acts 20. 17-24; Hebrews 12. 1-4. March 7.

One time during Mr. Edison's phonographic inventions he wanted something delicate enough to receive impressions not more than a millionth of an inch in depth, yet rigid enough to carry the needle up and down, exactly reproducing the vibrations which made the impressions. Scientists told him there was no such substance in existence. Edison replied:

"Then we must produce it!"

Scientists still insisted that the qualities he demanded were inconsistent, and exclusive of each other.

Again Edison replied:

"It can be done, because it must be done!" and after months of perseverance, patience and labor he produced the material.

What do you suppose would happen if we became obsessed with such a spirit in our living and service?

We must be Christlike if we enter the kingdom, and because we must be we can be. God help us all to be such!

* * * * *

Science says that copper is elementary, aboriginal matter which was on its way to become gold, but by some accident it got shunted on to the wrong track, and stopped short.

In digging diamonds in Africa they often find a substance half charcoal and half diamond. It was intended to be diamond, but it stopped short and only became diamondiferous, and never got into the king's crown.

There is need of watchfulness on our part lest we too become only diamondiferous. It is the final surrender of our wills, "Not as I will, but as thou wilt!" that transforms our cinderiferous nature into a jewel for the Master's crown.

* * * * *

In a recent radio address by Dr. Daniel Poling he mentions three things that enter into "The Grip That Holds,"—tradition, knowledge and faith. Of the latter he says:

"The world surrenders to the man who knows, but heaven and earth belong to the man of faith. If ye have faith, ... nothing shall be impossible unto you. Faith spoke, and Abraham journeyed into a far country. Faith spoke, and Moses gave the world her laws. Faith spoke, and science brought millions of helpful things into the hands of men. Faith spoke, the Bible was opened, the Magna Carta was given, the Western world was discovered, and liberty found a new name. Faith spoke, and the humble Galilean freed the souls of men from time's beginning to its end. Therefore, dear friends, whenever you find a purpose that is worthwhile, keep hold on faith!"

* * * * *

A young man, just starting in business, went to a successful business man and asked:

"Why do most men fail?"

This was his reply: "They come to a place where they turn back. They may have killed the dragon at the first bridge, and at the second, perhaps at the third, but the dragons are always more formidable the farther we go. Many turn back disheartened, and few will meet the monsters to the end, but those who do have won forever."

How Overcome the Spirit of Anger and Revenge?

Matthew 5. 21-26; Romans 12. 14-21. March 14.

A Christian man, 84 years old, but looking and acting as if but 65, was asked: "What is your philosophy of life?"

Instantly he replied: "It is essential, of course, to give due attention to diet, bathing, and that sort of thing, but the major factor in the reckoning is this: Never have it in for anybody! Never try to get even! For you always hurt yourself more than the other fellow. A revengeful spirit is destructive to longevity."

"Vengeance is mine: I will repay, saith the Lord." Give him opportunity to fulfil his promise! It is he who dwells in the secret place of the Most High (where there can be no revenge,) that holds the promise, "With long life will I satisfy him, and show him my salvation."

* * * * *

The matron of a certain charitable home tells this story.

"We had around our home a garden in which was a beautiful patch of tomatoes which was fast being ruined by our neighbor's chickens. We drove them home a number of times, and asked the neighbor to take care of them, but she would not. Finally, one day after the chickens had totally destroyed a bushel of tomatoes, I filled a basket with the ripest and best I could find, carried them over, and asked, 'Do you like tomatoes?' 'I should say we do,' she replied joyfully. 'Say, do our hens trouble you?' 'They have destroyed a lot of them,' I replied. 'I'll just shut them up,' she said; and she did. Giving and forgiving not only saved our tomatoes, but won over our Catholic neighbors to our cause."

A woman, noted for her calm and peaceful disposition, was asked how she attained it. She replied:

"One cold frosty morning I stood at the window looking out on to the barnyard where the cows, oxen and horses were quietly waiting to drink. One of the cows attempted to turn round. In doing so she happened to hit her neighbor, who kicked her neighbor, and in five minutes the whole herd were kicking each other with fury. My mother, standing by me, saw it all, and putting her hand upon my head, said in tones I never forgot, 'Never give back a kick for a hit, and you will save yourself and others a great deal of trouble!'"

* * * * *

"Say, Pat, do you know that fellow Moriarty that's always comin' up and thumpin' ye on the chest and shoutin', 'How are ye?'"

"Yes," replied Pat, "I know him."

"Well, Pat, I'm going to get even with him, for he's made me ache more than once. Now listen, and I'll tell ye how. He always hits me over my right vest pocket. He'll hit me just once more! I've just put a stick o' dynamite, d' ye mind, right in that vest pocket."

You can easily imagine what would happen to that vest pocket and the man behind it when he was next struck.

Smile you may at this story, yet this great truth is in it: Revenge, deliberately planned and carried out, injures the perpetrator as much as or more than his victim.

What Does Jesus Mean by Cross-Bearing?

Matthew 16. 21-28; John 10. 11-16. March 21.

Cross-bearing
C—alls for self-denial,
R—eliance upon the Word,
O—ur doing the seemingly impossible,
S—erving without compensation,
S—ubmission to life's inevitables,
B—eing patient in tribulation,
E—ndurance of persecution,
A—bhorrence of sin,
R—iddance of bad dispositions,
I—mitation of Christ,
N—onconformity to the world, and
G—iving the best to God.

* * * * *

A Christian woman, longing to serve Christ in a definite way, received an appeal for sympathy and help from a member of her own family. Impatiently she exclaimed:

"They are always in trouble!"

Suddenly she seemed to hear these words: "What! Could ye not watch with me one hour?"

"O Lord," she exclaimed, "if the only way we can watch in thy Gethsemane, and help thee carry thy cross, is by lifting up and cheering thy people in their dark hours; may I never fail in doing it!"

"If any man will come after me, let him deny himself, and take up his cross, and follow me!"

* * * * *

It is said of a Roman Catholic archbishop of Paris that when he was thrown into prison and condemned to be shot, a little while before he was led out to die he saw a window in his cell in the shape of a cross. Upon the top of the cross he wrote "Height," at the bottom, "Depth," and at the end of each arm, "Length."

If the cross measures the height, depth and length of God's love to us, why shouldn't the same symbol and measurements be a token of our love to God?

* * * * *

A theological student at a consecration service rose and read these lines:

Jesus, I my cross have taken,

"No," he said, "I never took any cross for Jesus!"

All to leave and follow thee!

"No, no, I never left anything for Christ!"

Naked, poor, despised, forsaken,—

"Yes, my Saviour was that, but I am not. My God and Father, have mercy upon me!"

If these lines were put to you in question form, how many of them could you answer in the affirmative?

The Gospel in the Near East.

Isaiah 54. 11-17. March 28.

The Near East Relief has changed the problem of starving children to one of rescued children, but needing care. Our duty now is to care for them, nurture them, and teach them by love and kindness that Christ stands for love, not hate; for mankind, and not for race.

An orphan boy brought into a home of the Near East prayed:

"O God, I thank you because I have bread in my stomach and blankets to put around me! Please, God, tell my mother!"

The East is deeply and unalterably religious. Prayer comes naturally to them. It is up to us to put Christ into their religions.

* * * * *

The results of future missionary toil in Turkey must be gained not through institutions, but personal relationships; not through class room instruction, but personal friendliness; not by converts to Christianity, but by those who will follow Jesus' way of life.

This change in methods of evangelization has been brought about by the ministrations of the Near East Relief.

From a teacher in the International College in Turkey comes this word:

"Religion in no form whatever can be taught to our pupils in Turkey, and we are

strictly observing the law. But if we cannot teach religion, we are not prohibited from living it."

"In the long run," says J. F. Cowan, "this may be a fortunate regulation."

* * * * *

During the past two years 18,000 copies of the Bible, printed in eight languages, have been distributed in the orphanages of the Near East Relief. These are used as textbooks in the English classes.

Did you know that in most Near East countries the Bible has been used for centuries as the basic textbook for instruction in schools, and that many of the Psalms are intoned by the singing classes? As we look into the dark places of the Near East let us remember, first, that "the entrance of thy words giveth light," second, "My word shall not return unto me void," and take courage, pressing on with that precious, enlightening soul-transformer, the Word of God.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

MARCH, 1926.

MONDAY, 1st. *They received the word with all readiness of mind, and searched the Scriptures daily. Acts 17. 11.*

Suppose we were to give the same time daily to the reading of Scripture which we now give to the reading of newspapers and magazines, should we not make rapid strides in our knowledge of Scripture? Let me press this point upon you! Salvation, we all know, is through faith, but "knowledge of the Scriptures," it has been well said, "is by works." Do we know our Bibles?

Depend upon it, it is ignorance of Scripture that makes it so uninteresting! The less you know of a thing, the less you care to know; but the more you know of a subject, the more you long to know. It is even so with the Bible.—E. W. Moore.

TUESDAY, 2nd. *I rejoice at thy word, as one that findeth great spoil. Psalm 119. 162.*

What do we know of this pleasure and profit of Bible meditation? Do we find our hearts lifted up and joyous as we find this or that truth of the Word of God? How often we may have these finds, these discoveries, as we meditate day by day,—some new truth, some new thought that just lifts up our soul into fuller fellowship with God!—W. H. Griffith Thomas.

WEDNESDAY, 3rd. *Pray without ceasing. 1 Thessalonians 5. 17.*

Life is a constant want, therefore it should be a constant prayer.

THURSDAY, 4th. *Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ! 2 Peter 1. 10, 11.*

Let me grow lovely, growing old,—
So many fine things do!
Laces, and ivory, and gold,
And silks need not be new;
And there is healing in old trees;
Old streets a glamor hold:
Why may not I, as well as these,
Grow lovely, growing old?

FRIDAY, 5th. *Earthly, sensual, devilish. James 3. 15.*

The ladder that leads down to hell has three steps. On the first there is written "earthly," on the second "sensual," and down there, just at hell's door, comes the third, and on it is written "devilish."—Hay Aitken.

SATURDAY, 6th. *Ye are our epistle written in our hearts, known and read of all men. 2 Corinthians 3. 2.*

Where one man reads the Bible a hundred read you and me. I would not give much for all that can be done by sermons if we do not preach Christ by our lives.—D. L. Moody.

SUNDAY, 7th. *If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee . . . . Matthew 5. 23.*

"Rememberest." The Christian's memory is oftentimes the voice by which the Spirit of God speaks, especially at times of prayer and communion with God.—Hubert Brooke.

MONDAY, 8th. *The word of God is living, and active, and sharper than any two-edged sword. Hebrews 4. 12, R. V.*

I believe the Word of God, if we will but read it with simplicity, is more clear and powerful than anything that can be said about it.—G. Campbell Morgan.

TUESDAY, 9th. *Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Luke 24. 27.*

A man will come upon the New Testament from a wrong point altogether except he come upon it along the line of

Moses and the minstrels of Israel and the prophets of Zion. He who comes so will find it to be a New Testament in the best sense; the Old re-pronounced, the Old set forth in a new light, and brought to bear with wider and more vital applications.—Joseph Parker.

WEDNESDAY, 10th. *O how love I thy law! It is my meditation all the day. Psalm 119. 97.*

Take your Bible to help carry you through your hour of prayer! As you sit down, say, Come, my Lord, for I have an hour free for thee and for my own soul!—Alexander Whyte.

THURSDAY, 11th. *Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor knowledge, nor wisdom in the grave, whither thou goest! Ecclesiastes 9. 10.*

We shall do so much in the years to come,—
But what have we done today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of a fear,
We shall speak with words of love and cheer,—
But what have we done today?
—Nixon Waterman.

FRIDAY, 12th. *I have chosen thee in the furnace of affliction. Isaiah 48. 10.*

Let affliction come,—God has chosen me! Poverty, thou mayest stride in at the door, but God is in the house already, and he has chosen me! Sickness, thou mayest intrude, but I have a balsam ready,—God has chosen me! Whatever befalls me in this vale of tears, I know that he has chosen me.—C. H. Spurgeon.

SATURDAY, 13th. *Rejoice in the Lord! Philippians 3. 1.*

It honors religion, it proclaims to the world we serve a good Master. Cheerfulness is a friend to grace: it puts the heart in tune to praise God.

SUNDAY, 14th. *I know thy works, that thou hast a name that thou livest, and art dead. Revelation 3. 1.*

A man may be a living churchman, but a dead sinner.—Bishop Ryle.

MONDAY, 15th. *Put up thy sword into the sheath! John 18. 11.*

Our own sword needs to be put into the sheath before we can effectively wield the sword of the Spirit. Whenever we feel like using the sword, it is usually our own sword we have in hand; but when we have died to our own feeling in a matter, then the Spirit can place his sword into our hand, and we wield it not because we feel like doing it, but because the love of Christ constraineth us, "speaking the truth in love."—Mrs. T. H. Robertson.

TUESDAY, 16th. *Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. Ephesians 5. 8.*

A Christian, when he makes a good profession, should be sure to make his profession good.

WEDNESDAY, 17th. *God commendeth his love toward us in that while we were yet sinners Christ died for us. Romans 5. 8.*

Take time to ask yourself, the question: Is my heart full of a great and steadfast faith in God's love? If this is not the case, do not begin to pray at once! Faith does not come of itself. Take some text of Scripture in which God's power and faithfulness and love are revealed. Appropriate the words, and say: "Yes, Lord, I will pray in firm faith in thee and in thy great love!"—Andrew Murray.

THURSDAY, 18th. *The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle-dove is heard in our land. Song 2. 12.*

If you have a song to sing,
Sing it now!
Let the notes of gladness ring
Clear as song of birds in spring,
Let every day some music bring,—
Sing it now!
—Charles R. Skinner.

FRIDAY, 19th. *Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. 1 Peter 1. 23.*

We hear so much nowadays about "culture." Culture is all right when you have something to cultivate. First make sure that you have the divine nature, then cultivate it!—D. L. Moody.

SATURDAY, 20th. *Purify your hearts, ye double minded! James 4. 8.*

How foolish are we if we attempt to entertain two guests so hostile to one another as Christ Jesus and Satan! Rest assured, Christ will not live in the parlor of our hearts if we entertain Satan in the cellar of our thoughts.—Charles H. Spurgeon.

SUNDAY, 21st. *If I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also. John 14. 3.*

We would see Jesus as our king triumphant,
Coming with clouds o'er all the world to reign;
We wait in hope the day of glad fulfilment
Of his sure promise, "I will come again."
—J. H. S.

MONDAY, 22nd. *Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief! Hebrews 4. 11.*

Open doors close if not entered.

TUESDAY, 23rd. *Let us lay aside every weight, and the sin which doth so easily beset us! Hebrews 12. 1.*

Living trees are always shedding something in order to produce more.

WEDNESDAY, 24th. *His heart is fixed, trusting in the Lord. Psalm 112. 7.*

Deliver our minds, O Lord, from all influences that are local and temporary, and fix our hearts upon eternal realities! Then shall we be strong in the grace that is in Christ Jesus: not living in our own opinions, but in the broad and full and holy revelation of thy truth. May thy grace glow in our hearts like a hidden fire, which burns but not consumes! The Lord reveal himself to us day by day in new aspects, and speak to us with tones that shall surprise even the hearts that are most familiar with that sweet music!—Joseph Parker.

THURSDAY, 25th. *Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching! Hebrews 10. 25.*

If I knew you and you knew me,
How little trouble there would be!
We pass each other on the street,
But just come out and let us meet
At church next Sunday!

FRIDAY, 26th. *Give me understanding, and I shall keep thy law, yea, I shall observe it with my whole heart! Psalm 119. 34.*

There is blessing in concentrating with the "whole heart" on God's law.

SATURDAY, 27th. *To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. Isaiah 66. 2.*

The Bible's revelation of God, its inspiration to the soul, may only be fully enjoyed by that person whose will is ready to bend to the will of God.

SUNDAY, 28th. *He that believeth on me, as the scripture hath said, out of him shall flow rivers of living water. But this spake he of the Spirit. John 7. 38, 39.*

The fountains of abiding satisfaction are within. No outside well can give us the waters of satisfaction and peace. They have all been tried, and men and women are foolish enough to try them still. No, our well of satisfaction must be one that is not endangered by change of circumstances. —J. H. Jowett.

MONDAY, 29th. *I have learned in whatsoever state I am, therewith to be content. Philippians 4. 11.*

Beloved, is it not as great a secret to learn how to live above the little disturbances and frictions of everyday life, to keep from being rasped by every little annoyance that crosses one's path?—A. B. Simpson.

TUESDAY, 30th. *Stablish thy word unto thy servant! Psalm 119. 38.*

God stablishes his word by fulfilling his promises in our experience.

WEDNESDAY, 31st. *And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them:*

The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace! Numbers 6. 22-26.

I think these are about as sweet verses as we find in the Old Testament. I marked them years ago in my Bible, and many times I have turned to this chapter and read them. They remind us of the loving words of Jesus to his troubled disciples, "It is I: be not afraid!"—D. L. Moody.

BIBLE NOTES FOR DAILY DEVOTIONS.

WHAT JESUS DID.

Rev. John Gardner, D. D., Riverside, Cal.

MARCH, 1926.

Monday, 1st. Mark 6. 30-46.

The story of the feeding of the five thousand is recorded in all four Gospels, and we need to compare them to get all the details of what happened. Mark is the most vivid in his narrative, and so I have chosen it for our reading.

The stories as a whole show us the Master seeking privacy, but unable to find it. Coming down from the mountain he saw vast multitudes who moved him to the very center of his being. They were like shepherdless sheep in an unprotected place. Therefore he began to teach them about the kingdom of God. Their excited minds mis-

understood what he meant. They thought he must mean an earthly Messianic kingdom, and all that happened seemed to deepen the impression, so that when the miracle was over they wanted to make him king. It is this, says Headlam, that gives a meaning to the whole narrative. "To lead a multitude into the wilderness—that is to say, into the scantily inhabited mountain district beyond Jordan,—would be the natural prelude to an attempt at rebellion and the assertion of claims to be king of Israel."

The stupendous nature of the miracle has caused men to stumble and to try to find some spiritual and sacramental incident as an explanation. All such efforts break down. Whatever sign there was did not percolate into the minds even of the disciples. The multitude wanted to make Jesus king, and the danger was so great that the Master had to withdraw himself for some considerable time. There was a spiritual meaning in it which neither the multitude nor the disciples apprehended. Jesus referred to the leaven of the Pharisees. According to John he followed the miracle with a sermon on the Bread of Life. We do not know how things happened, but we do know that unless the whole value of the Gospels is thrown on one side the fact that all four refer to this incident is demonstration of the reality of something marvelous being wrought out of pure compassion for a multitude of people who were hungry and who were following him because they were in need of spiritual guidance and protection.

O God, sustain us with the bread of heaven, and refresh us with the water of life! We have no wealth with which to purchase what we need. Unless thou art compassionate we must perish. We beseech thee to help us, in the name of Christ. Amen.

Tuesday, 2nd. John 6. 16-21.

Is it by accident that two such august incidents should be placed together as that of the feeding of five thousand and the walking upon turbulent seas? These are wonder acts which demand omnipotence for their explanation.

The order to go to the other side of the Lake was evidently intended to secure the necessary privacy for purposes of instruction, and also to allow the excitement of the people to subside, for otherwise Jesus would undoubtedly become involved with Rome, and would play into the hands of the Pharisees and Herodians who were leagued against him.

After sending the disciples forth Jesus stole away into the hills by himself that he might have time to commune with his Father and determine on his next step. Apparently providence was not in accord with his purpose, for the disciples encountered a head wind against which it was impossible for them to contend, and which drove them back near the place whence they started.

After a time in the mountains Jesus seems to have walked to the place where he expected to meet the disciples, and seeing them not he set forth to find them, walking on the face of the waters. Evidently he meant to teach them something. Their fears had been their masters when the winds blew and so they were frustrated. He walked majestically master of wind and wave. But he found his disciples in the place where he left them. And the very thing he desired to escape he found present as an embarrassment.

In and through it all we may see how the Father was regulating the days of his Son, and how the hour was approaching when his work must be brought to its climax on Calvary. Nevertheless the need for seclusion was imperative, and was secured in another way.

The lesson we need to retain, however, is that of power in Christ to meet the buffeting winds and to master the hazards of life. On whatever sea our bark may be sailing we are liable to contrary winds and dangerous waves, and we need association with One who has power and authority, and can bring us safely to our desired haven.

O God, we trust thy power because we know thy righteousness and thy love! Thy throne is established on justice, thy nature is love, thy deeds are full of lovingkindness and tender mercy. May we commit our lives to thee in the full assurance of faith! In Christ's name. Amen.

Wednesday, 3rd. John 6. 22-42.

This incident brings vividly before us one of the chief attributes of Christ. He was real to the people of his day, and to those who heard about him. The apostles did not go about the world preaching some mythical person, but One with whom they had been on familiar terms. Those who heard could ask questions as to how he acted, where he went, what he answered.

It is still the main fact in the Christian witness. The modern preacher or missionary is a man charged with an ardent love for One who spake as never man spake, who felt as never man felt, who lived as never man lived. His love has been captured, he wants no God but one like Christ, he has no ambition for himself or others but that Christ may be formed in them.

In the next place, all that Jesus did was a sign. Every work, however great, was meant to be a parable, something in which was enshrouded a spiritual reality. To fail to see him as One whose purpose it is to satisfy spiritual hunger is to miss the whole burden of his work.

When Jesus made answer to their questions he was met as was usual in all his contacts with eager hearts. Although they

but dimly comprehended the meaning of his words they were filled with yearning for the blessed experience. So here they cried, "Master, give us this bread!" There was something they needed, and in him alone could it be found. Yet no sooner does he disclose himself as that which they crave than they begin to cry, "How can it be? Do we not know you? Are we not neighbors of you and your family?"

Jesus brings to men more than they can find elsewhere. He is essential to them, yet again and again it has been discovered that when men have been told to accept him they have stumbled and tried to explain him in common human terms, and not seen him as One who was sent of God, and came from God, revealing the grace and truth that are in God.

Our Father, open our eyes to behold thy Son! May we see him more clearly, that we may serve him more perfectly! Teach us to become like him, give us courage to confess him, fill us with zeal for his glory and for the advancement of his kingdom! Amen.

Thursday, 4th. Mark 7. 1-23.

It is difficult for us to realize how severe were the ideas of the Orientals in the matter of ceremonial holiness. Very few of them had those ideas of ethical holiness which are the distinctive feature of the life and teaching of Jesus and his disciples.

They felt that before every meal a man must cleanse himself from the defilements of life. He could not go down the street, he could not do business with his fellows, without incurring some impurity, and from all such he must seek cleansing before partaking of his food. Now the notion of every meal being a sacrament is beautiful, but a great deal more than precision of observance is necessary. Some years ago I happened to be in a monastery, and somehow got into the cloisters along which the brethren came as they chanted their way into the church. I was as much startled as were the monks who saw me and had me hustled away. But in the moment we confronted each other I saw some men evidently venting their spleen on each other by blows, even while part of a procession and on the verge of entering the church. Their outward service may have been correct, their hearts were unholy.

It is this element which Jesus faces as he meets the charges of his enemies. He tells them that their ideas are wrong, fundamentally wrong, and this was the reason for their inability to understand or sympathize with him. They regarded life from the physical aspect. Even religion had to do with bodily conditions. On the other hand, what made a man good or bad was the thing he was, that which expressed the thoughts and intents of his heart. Tested by such a standard their lives were extremely irreligious. They were guilty of avarice, uncharitableness, cruelty, selfishness. As one has said, "In his view it was the ethics of the Law that counted, not its ritual. If the latter interfered with the former, the latter must go." To ardent ecclesiastics such as these men from Jerusalem it is easy to see that such words would be most inflammatory. They are therefore convinced that Jesus is impossible, and must be got out of the way.

Our God and Father, we seek cleansing from evil, and that enlightenment of understanding which will enable us to know and do thy will as revealed to us in thy Son! May we become imitators of him in all things! Amen.

Friday, 5th. Mark 7. 24-30.

It is evident that Jesus must do something drastic if he is to escape from the various cross-currents which are playing about his life. There are the excited multitudes, who would fain make him king. A popular movement of such proportions would soon rouse the Roman soldiers to action. There are the representatives of the rulers, who are bent on mischief and waiting a pretext to have him arrested and sent for trial to Jerusalem. There are the eager crowds, who want him to go on healing all manner of diseases. He can do little work with his disciples: indeed his liberty is threatened by his continued presence in Capernaum, or elsewhere in Galilee. Therefore Jesus determines to leave the country, and makes his way to the region of Tyre and Sidon in the country called Phœnicia. Here he was beyond the reach of the authorities who were causing him trouble. He was a stranger in a strange land.

The privacy he craved was not to be found. The evangelist uses a graphic phrase, "He could not be hid." How people found out about him we do not know. It may be that the presence of so many men from Galilee excited the curiosity of the people, and that in reply to some of their questions one of the disciples told the name of Jesus, and fame did the rest. Anyhow, a woman in distress soon found him out, and Jesus did all that he could to avoid public discovery. He even adopted the brusqueness of a Jew, and spoke disparagingly of other people, but all in vain. The woman penetrated his disguise, and would not be denied. Her faith was so marvelous that Jesus exclaimed at it, and his response was inevitable, although it meant that he must again go away.

It is remarkable that two of the outstanding types of faith are seen in people who belonged to other races than the Jews. The miracles wrought by the Master sometimes enabled men to break through the barriers of physical disability, sometimes through barriers of human prejudice, and

sometimes through religious and racial barriers. Faith is dynamic; it removes mountains.

Our Father, we rejoice in the fact that omnipotence waits on the trust of a little child! Even when we are fettered by sin and doubt thou sendest us messages of power such as will save. May we learn to trust thee altogether! Amen.

Saturday, 6th. Matthew 15. 29-31.

The journey undertaken when leaving Tyre and Sidon led to the south of Galilee, and then across the Jordan into the region of Decapolis, where there was no likelihood of an encounter with Herod, and where the population was largely Greek and not likely to be specially interested in Jesus. He may have found some privacy, and went up into a mountain to teach his disciples. But the experience which had been his before was repeated, and soon the people came crowding to him from every quarter, and wonders were wrought.

Mark gives an illustrative story in chapter 7. 31-37. Jesus is shown as using means which correspond with the practice of physicians of that day. It would be easy to exaggerate the importance of the means employed by Jesus, the use of his hands on the man's ears and tongue, the use of saliva as a remedial agent. The cure was a marvelous thing, even when we allow for all these means. Jesus was a good deal more than an osteopathic physician. He had powers never before displayed and not now equalled even by the wisest and most skilful doctors in the world. He did not find curing people an easy thing. But in and through all this there is manifest a confidence that is born of a sense of power.

The miracle was not executed to attract attention to himself. Jesus did not seek notoriety and offer the excuse that when he got people together he did them good. He sought privacy, and urgently requested that such works should not be advertised. Those who looked on could not understand his request. They felt that such abilities should be made known, and so disregarded his wishes and sought to publish abroad the wonders of his touch. The result was likely to be serious. The people of Decapolis were excitable, and the sight of such marvels made them astonished, and if he had remained with them they would undoubtedly have created a popular movement for his recognition as the Messiah, and such an event occurring a second time might have led to an encounter with the Roman power. This was to be avoided at all costs, and so Jesus hurried away to a remote place.

O Lord our God, teach us to be reliant on thee! In our service may we think first of thy glory! May our personal fame be subordinated to the name of Jesus our Lord! His is the kingdom and the power and the glory. Amen.

Sunday, 7th. Mark 8. 1-9.

The crowd would not let Jesus escape, and so followed him as he went farther and farther away into the desert. For three days they hung on the words which fell from his lips. Such provision as they may have made was soon exhausted, and yet they tarried until at last their condition became pitiful. As Jesus beheld it he was moved with compassion, and felt constrained to come to their aid.

How did Jesus and his disciples manage to live and work during these journeys? Latham has an ingenious suggestion. He thinks that the reference to the supplies which they had, combined with what we glean elsewhere, indicates that some servant of Zebedee or some other relative had been deputed to go along with them carrying a bag of provisions, and that these had lasted until the present time. The disciples were evidently overwhelmed with the sight of the stupendous task to which they were being committed. Somehow they could not get used to things. The recurrence of such scenes did not take from them the sense of wonder, as it so often does with us.

We should notice the feeling of helplessness on the part of the disciples, and yet their importance. For, as a matter of fact, Jesus was dependent on their coöperation. They must be prepared to suffer themselves if they were to be of any use to him at this time. Their supplies were meager, and the smallness of them was emphasized by the multitude being counted and seated in companies. Linking their resources and coöperation with the Master's pity and power, they saw the wonder wrought, and found themselves possessed of a bounteous store.

Our Father, thou art always surprising us with thy bounty! We do some little thing for thee, and are amazed to see how important it becomes through thy use of it. Teach us to render our all to thee! Amen.

Monday, 8th. Mark 8. 10-21.

Where was Dalmanutha? So far we have no knowledge. Perchance some excavator may one day throw light on the point.

We may be sure that it was not a populous place, for Jesus desired above all things to escape popularity at this time. It could not have been far from some center, however, because it is obvious that the Pharisees who reached him had come on purpose and as representing the authorities of the church.

They came demanding a sign. What do they mean? Do they want a miracle? Not necessarily, but some clear and unmistakable sign and proof that he claims to be and indeed is the Messias.

The fact that some Sadducees were in the party is proof that the deputation represented something serious. They found the people getting out of hand. It was evident that Jesus could not be ignored. If he were the Messias they should know it, and he should begin the real work for which the Lord's anointed had been promised.

Jesus refused to do anything of the kind. His kingdom was not of this world. His Messiahship did not involve killing and destroying, but saving. His reign was over a kingdom of truth, and not by force of arms. So he turned from them and took a boat and sailed away to Bethsaida.

On his way he warned his disciples to beware of the leaven of the Pharisees and of Herod. What could he mean? Is it possible that prejudice works contagiously, so that men who never thought of organizing themselves in opposition to a good man or to a cause, even such a cause as the church of God, can be influenced by the grievances or dislikes of others until they too are infected, and become willing associates of contradictory people, some good and some depraved? The story of most communities shows a great deal of this.

We shall do well to heed our Master's words, and beware of the leaven of the Pharisees and of Herod.

O God, make us lovers of the good! May we never allow ourselves to do harsh and unkind things! Teach us to reverence thy church, and under all circumstances to guard it with the care with which we guard the honor of our loved ones! Make us loyal to our pastors and to our charges! In Christ's name. Amen.

Tuesday, 9th. Matthew 16. 13-16.

It is of the deepest interest to discover what was the common impression about Jesus, and in this report conveyed by the disciples we get a hint of the utmost value. Did you ever think of the vast difference there was between the characters of Elijah and Jeremiah? Yet some said about Christ, "This is Elijah," and others said, "No, it is Jeremiah." The one is ardent, enthusiastic, fierce sometimes; the other is the prophet of the tender heart and tears. The remarkable thing is that the common people should have taken these types, which are so wide apart, and should have found in them both the character of Christ. In other words, the impression which Jesus made was that of a complex, inclusive personality. I want to bring before you some of these qualities of different natures, which harmonize so perfectly and wonderfully in the human nature of our Lord.

I am arrested in Christ's character by the perfect union of mastery and charm. It is one of the rarest things in the world to find the masterful man possessed of the indefinable quality of charm. Some men are born to be obeyed, some to be loved, but Jesus preëminently was born for both. All that had marked the noblest of the prophets was harmonized and reconciled in him.

I am arrested in Christ's character by the union of remoteness and accessibility. There is something in Christ that always suggests distance, there is much in Christ that tells us he is near. Now there are many people who convey the impression of remoteness, though none in the same way Jesus did. What you feel is, when men are so remote, that you must not trouble them with your small matters. You must not look to them for the sweet word of sympathy, you must not expect them to bother about you. The strange thing is that though Christ stood thus remote, men should have come to him with every worry.

Dear Lord, reveal thyself to us in thy true nature! May we love thee for thyself alone, and surrender our entire selves to thee! Amen.

Wednesday, 10th. Mark 8. 22-26.

Why is it that in these later cases of healing we find the new note of emphasis on the methods employed by Jesus and the gradual nature of the recovery? I am persuaded that Christian people need to note the plain words of Scripture, and not imagine that they have no significance. The extravagances of modern faith-healers would be impossible if they would read their Bibles.

Sometimes Jesus wrought the most stupendous cures by a simple word; at other times he put forth effort, which is clearly defined and in some respects corresponds with methods of cure in practice at the time. In this case saliva was employed, and also the application of the hands of Jesus, and as the cure was not complete a second treatment is recorded. Let it be distinctly noted that I believe in the reality of the supernatural power of our Lord: I see no reason for doubting the record of his wondrous works, but I believe in them all the more because he taught us by his example that we must use all the means in our power, and then seek for the supplementing power and grace of God. This is what is so often ignored today. Hence we see a claim on the part of the people, which, if not fully met, results in their falling into despair, and doubting either the will or the power of God.

This is the record of one of his greatest miracles, yet it is wrought in humility, and when completed the Master would fain find the gratitude of the healed man and his friends expressed in keeping the matter as quiet as possible. His request was not obeyed, and so it became necessary for him to go away again. He must have opportunity for quiet, for instruction of his disciples, for preparation of soul for the final ordeal. Even the Son of God needed to be

prepared; the works of his Father needed to be done in the right way, and that could only be discovered in communion. The disciples were slow in comprehension of the meaning and purpose of their Master, hence there was much to be done.

The miracle which he wrought on the blind man was itself a parable of the progressive nature of faith. We go from stage to stage, we see dimly, and then through further experience of the power of the divine Spirit we come to open vision.

Our Father, open our eyes to behold the wonders of thy ways! We are fettered and need release, we are unable to help ourselves and need thy succor. May we learn to trust thee and to seek at thy hands that which will bring power and liberty to our souls! Amen.

Thursday, 11th. Mark 8. 27-30.

This incident brings to a close another period in the life of our Lord. He has passed through much strain, he has wrought many marvelous works, he has met with extraordinary popularity, so that more than once he was in danger of becoming the center of a tremendous uprising against the foreign yoke. Again he has faced the organized opposition of the rulers and of the Herodians, again and again he was liable to arrest. All the while he has been teaching and training his disciples in the secrets of the kingdom, instructing them how to preach, how to evangelize, how to heal, how to cultivate the right spirit. And now he puts them to the test: what is the opinion of the people concerning himself? Are they real in their desire to make him king?

The disciples are not sure. They think there is no doubt but the general opinion is that he is a prophet, and one of the greatest. Some even think with Herod that he is John the Baptist risen from the dead.

Then he challenged them as to their own opinion of him, and Peter made the immediate and positive reply:

"Thou art the Messiah!"

It was a great and tense moment for all. Jesus admitted the fact. What then? If the mutual recognition of the fact had been allowed to work itself out, the disciples would have made public announcement, as they did later when entering Jerusalem, and it is more than probable that in the North a movement would have broken out which would have made the conflict with Rome inevitable and bloody, and the work of Jesus, whatever good might have ultimately accrued, a political and revolutionary thing. Therefore they are pledged to silence. Nothing must interfere with his own plans. He will declare himself in due course.

O God, who didst give thy Son to us and for us, we bless thee for thy unspeakable gift! We can never tell how much we owe thee. Thy mercy is beyond our comprehension. Save us, we beseech thee. In Christ's name. Amen.

Friday, 12th. Mark 8. 31 to 9. 1.

We now reach that stage in the work and teaching of Jesus which centers in the cross and in the vicarious aspect of life.

It is necessary to note these various aspects of his teaching. The man who quotes the Sermon on the Mount as though it were the sum and substance of the gospel does not know the gospel. The Sermon on the Mount is wonderful, but it is not everything. It is true, every word of it, and ought to be lived up to, but it does not plumb the depths of life. So now we turn to the first incident after the recognition by Jesus and his disciples of a common and awful fact, and we find that the thoughts of the disciples are turned at once to the cross.

At first the word has to do with suffering and death, but not the manner of it. Yet the message is astounding, for the acknowledgment of his Messiahship had naturally roused the disciples to fever heat, and to hear that instead of a triumphant campaign the issue was to be shame and pain and death was so strange and terrible that Peter could not restrain himself, and uttered an emphatic protest. Jesus felt it, and knowing that for each of them there were the alternate routes, remembering the awful battle he had already fought in the wilderness when such an idea as that in the mind of Peter had had to be slain, he cried, "Get thee behind me, Satan!" Evidently it was a real temptation which Peter again kindled for his Lord, but it was met and conquered.

Having given the disciples their first lesson on the cross, Jesus turned to the multitude and declared what it was essential they should know. The real pathway to the glory which God ordains is cross-bearing. We find life by losing it. Not until we know there is something bigger, something holier, shall we ever find our life. What we call living is not living at all. We must put redemptive love in the foreground if we are to get anywhere.

It was a great lesson, and at its conclusion Jesus revealed that he was not doctrinaire, but dealing with something which must be associated with himself. The path along which he was pointing was the pathway to his glory. He had no doubt of that, and they were to see it: nevertheless, the fact of the cross was the inevitable price of the glory that might follow.

And it was so. When he passed through the tomb he came back to live and reign forever. The first generation knew that Jesus Christ was Lord. There is no more stupendous fact today.

O Lord our God, teach us to walk in the ways of Christ! Give us wisdom to choose the pathway that leads to thy throne! May

our lives attain their highest good through union with him who loved us and gave himself for us! Amen.

Saturday, 13th. Mark 9. 2-13.

We may be sure that the new phase of the work and teaching of Jesus on which the disciples had entered had filled them with holy ecstasy, and that it was in an exalted mood that they went with Jesus into the mountain. It was necessary that they should understand the true significance of the Messiahship. The meaning had not yet dawned on them, but its holiness had possessed them, and so they were ready for a revelation of the august nature of him who was the Lord's anointed, and of whom the ancient Scriptures had declared, "Thou art my Son: this day have I begotten thee." All the hopes and expectations of the nation had centered here. No wonder the disciples feared as they entered the shekinah cloud!

On the words, "This is my beloved Son: hear ye him!" Latham says: "In these last words the old covenant is replaced by the new. Moses representing the Law and Elijah the prophets—they who had been hitherto the spiritual teachers of men,—stood there to hand over their office to the Son. Their work in nursing the minds of a people set apart as the depository of the knowledge of God was at an end; now humanity had succeeded to its heritage, and its teacher was to be the Son of man. The chosen three hear their Master owned as God's own Son, to whom the world is henceforth to listen."

That which the disciples experienced was disturbing, and yet they accepted it as the inevitable consequence of the new vision of Christ which had come to them. Peter, it is true, seemed to lose his bearing for a time and to imagine that there must have been a transposition into some other sphere, and that he and his friends might find opportunity for personal service. To tell what they had seen would have been like oil to a flame, and have made Jesus the object of excited attention. So he insisted that they were not to speak of their experience until that which happened to himself should have vindicated his Messiahship beyond all question.

O Lord, may we have grace to enter into fellowship with thee and to share the vision of thy glory! Help us to heed thy word and to bear witness to thy power! Amen.

Sunday, 14th. Mark 9. 14-29.

I would direct attention to this narrative for the following reasons:

First, it must have been distressing to the Master that after all his training, and when the disciples had come to the consciousness of his nature and mission involved in Peter's confession, and it having become obvious that the delayed conflict with the rulers must at last come to an issue, those who were to carry on his work and reveal his secret were baffled and dismayed by the first difficulty which they encountered. What likelihood was there that his work would persist?

In the next place, we notice that the fact of experience of God and the wonder and blessedness of his revelation does not destroy the equally immanent fact of sorrow and suffering, and the challenge arising out of human ill. Jesus has heard unutterable things, he has had fellowship with the blessed dead, he has been in such communion with the Father as to make onlookers amazed at the glory of his face, and yet there is waiting for his touch a life that is distraught with grief. We have to recognize these varying aspects of life, and know that religion is not simply an emotion, but a ritual of service. By ritual I do not mean the things high churchmen do in the presence of the altar, but the things Micah speaks of, doing justly, loving mercy and walking humbly with God; the things James mentions, such as visiting widows and fatherless children, and keeping unspotted from the spirit of the world.

And again, we must recognize that the exorcism of evil is not an easy task. Those who think that you can assign a night in the week to healing, baptize people with a little oil and say, "You are healed," have failed utterly to know their Gospels. Jesus says it is hard work, and only to be done through long discipline and prayer. The disciples, who have already been sent on missions of healing, come with anxious questionings because of their defeat. The modern advertiser makes no room for defeat.

If we have any success in any department of Christian service it is when we yoke ourselves to Christ with a view to sharing his burden, and not to exhibit our genius or our power.

Almighty God our Father, lift us above our doubts and fears! Teach us the secret of peace! Help us to relate ourselves to thy omnipotence! Give us hearts at leisure from themselves to sympathize with others! In Christ's name. Amen.

Monday, 15th. Mark 9. 30-50.

Jesus is trying to find quiet in which to discuss the true nature of the kingdom which he has come to set up, and the method by which his object is to be attained. The disciples now know that he is the Messiah, and therefore expect that he will be recognized and crowned king. But they must clearly understand that he is in control of his own campaign. The pathway ahead is not what they have always supposed. It is one of hazard, suffering, rejection and death. They hear his words, but do not take them seriously and literally. They came to the point of disputing among themselves as to their respective places in the kingdom. The

dispute ends in a quarrel, with the result that they lost contact with their Master, and even forgot to keep step with him.

The principle laid down by Jesus as to position and influence in the kingdom of God is arrestive, and also gives the key to much in his own life. We still think that the man of influence, of place and power, is the man who can dictate to others, the man who issues commands, the man whose word is law. Jesus says it is a fundamental error. The great man is the man who impresses people with the fact that he seeks not his own things, but the interests of other people, and is happy only as he knows himself to be promoting their interests. A true leader is imbued with the sense of personal responsibility, feeling the crises of his fellows to be challenges to him to give his powers, his very life, to their aid.

Another trait of Jesus revealed at this time is the magnanimity with which he regarded others. He did not look for the adoption of his peculiar name and order, but for the motive of love to God and to men: and if any man showed this spirit he was to be regarded as a brother and co-worker. There is nothing more supreme than the authority of God, and whoever and wherever a man is found who shows reverence for the divine he is to be respected and allowed to work in his own way. The Spirit of God will teach him.

O Lord, make us true-hearted in our loyalty: may our devotion be to thee and to thy cause! Save us from the narrowness that leads to false judgments! May we rejoice in every expression of goodness, and praise every manifestation of virtue! In Christ's name. Amen.

Tuesday, 16th. John 7. 1-52.

The scene now shifts from Galilee to Jerusalem. His brethren have planned to go to the great feast, and urge him to accompany them. Surely he will assert himself, and bring matters to an issue! But the hour set by the Father has not yet arrived, and moreover he cannot trust them to act wisely if he goes in their company. So he lets them go, and then slips away by himself, and quietly takes his place among the worshipers.

Soon he finds his claims questioned, and on two scores.

First, how can a man whose education has not been after the regulation pattern be considered an authoritative teacher? Where are they to place him among the other teachers? To what school does he belong? His originality is made into a stumbling-block.

It has always been so. The great creed-makers would not let Jesus be himself, but insisted in bringing to bear on his teaching the philosophies of the Greeks. Today there are multitudes who insist on treating Jesus as a philosopher, and try to rank him among others. But his words are not to be dissociated from his life. He was the truth.

Second, they were puzzled by his environment. How could a man be what he claimed to be who sprang from such a region and such an environment?

The upshot of the controversy was at last a discussion as to his bona fides. Men were divided, and because they could not place him, began to argue as to his genuineness. Some insisted that he was in himself good; others said a man so difficult to analyze and so unusual must be bad.

It is strange how prone men are to take an easy way of throwing off the highest moral and spiritual claims! To admit Jesus to be from God and the Son of God would have involved bending before him and changing the whole trend of life, and they were not prepared for that: so they resolved to question the moral authority of him who was now a problem.

Our Father, make us willing to do thy will! Deliver us from prejudice! Teach us to speak and think kindly of other people! Help us to resist the influence of those who are beginning to criticise others! May we uphold the influence of good men and women! Amen.

Wednesday, 17th. John 8. 59; Luke 9. 51-62.

The result of Christ's preaching in Jerusalem and of the discussions which he had with the Pharisees was a rapidly developed plot to stone him to death as a man who had committed blasphemy. The suddenness of the attack led to some confusion, and as the mob of people rushed to safety Jesus was able to hide himself among the crowd, and ultimately make his escape.

Some time during this period Jesus and his disciples had a strange experience in Samaria. They had sought hospitality, and were resisted because of the agelong animosity between the Jews and Samaritans. James and John wished to call down fire from heaven in order to destroy those people. It was an impetuous wish, born of resentment. The Master immediately rebuked it, for as has been well said, it is out of such a spirit that arrogance is developed.

During this itinerary Jesus attempts to add to the number of his followers, but finds men making excuses. It may be that they were beginning to see there were risks and dangers in the enterprize. Some are full of enthusiasm and ready to side with him. To such he has to utter the warning that he is now a homeless wanderer, and probably a refugee. He knows all that is pending, and will not have any man unite with his company who has not reckoned on having to flee from place to place. Some have thought that Jesus meant that his lot was that of the tramp, but I do not think

we have any warrant for that. His family was not poor, and he had rich friends who helped him in his work. He was "wanted" by the authorities, and never knew when an attempt to arrest him would be made.

We must not think that Jesus is harsh. He is honest, and he tries to show these men that if they would follow they must be prepared to espouse a cause for its own sake, and because it is supreme in their thought and affection.

O God, help us to serve thee with all our heart and mind and strength! If we are tempted to do other things, to love others more than thee, to put our businesses before our loyalty to thee, save us and strengthen us! In Christ's name. Amen.

Thursday, 18th. Luke 10.

In reading this most interesting story there are certain features of special importance. The story is told only in Luke.

It indicates an attempt to train other workers than those who had been specially instructed in the North. It shows the idea which Jesus had of evangelizing. These men were to go on a gracious errand, feeling that one had appointed them whose spirit would be with them, enabling them to do the work and to win their way.

They were to go without encumbrance, for their business was not to settle down, but to be heralds and helpers in the name of a king. They were to give of their sympathy, power and knowledge, and were to expect and receive proper recognition and support. When an Easterner makes a man his guest he treates him to the best he has, and men sent by Christ are worthy of that. They were to behave with courtesy wherever they went, and to show gratitude and appreciation of that which was done. If they were treated churlishly they were not to tarry, but to clear themselves of all contamination from ungraciousness, and their Lord would see what should be done to people who lacked the finer sensibilities.

The mission was a great success, and when the reports were in the Master told how much his heart had been in the experiment, and what a wonderful revelation he had had of the downfall of the spirit of evil.

The whole passage is moving, for it shows how intensely the Master was feeling, and how earnestly he was praying for the triumph of that to which he had been sent.

The chapter closes with the scene in the home of Martha and Mary. Jesus has turned his face back toward Jerusalem, and now seeks a quiet rest in the home of friends whom he loved most tenderly, and who loved him utterly. Martha was a truly feminine person, anxious to hear everything and jealous of Mary being told things whilst she was out of the room. Jesus bade her not to be so anxious to prepare a banquet. His needs were simple. He wanted to deal with the deeper and better things, and Mary's instinct had guided her to his purpose.

Our Father, may we make choice of the right things in life! Teach us to subordinate everything to the interests of the kingdom! Amen.

Friday, 19th. John 9.

Jesus has been in hiding, and has sent forth the seventy, and now after a sojourn in Bethany comes back to face the people of Jerusalem. He encounters the man born blind, renders him service, and at once finds himself involved in a serious dispute.

It was the theory of the teachers of his time that sickness and sin are intimately related. Sin is the rootage out of which all physical disabilities flow. Jesus will not have it. He regards all such generalizations as positively dangerous. Problems of human sickness and disability are not to be used as proofs of theological arguments. They are distresses to be faced with the power of God and the resources of faith, to be grappled with and cleared out of the way.

This leads to another problem, namely, spiritual blindness which fails to recognize goodness and mercy. It is strange how prejudice, or hate, or even a closed mind, will make us oblivious to all that is beautiful and noble in those from whom we differ. Let a man run athwart our cherished ideas, and we will at once lose sight of him! It is the same with our attitude toward God. If he does not seem to approve what we wish to do or to have, we harden our hearts until we cease to be aware of his presence. This was the experience of Jesus with the rulers in Jerusalem, and it was the experience of the man whose vision had been restored by Jesus. The miracle had been wrought on a day which they had fenced, a theory of evil had been contradicted, and at once these men became belligerent, and all that was noble in Jesus was forgotten. He was simply an enemy to be put out of the way.

Our Father, deliver us from all that interferes with our appreciation of those who serve thee! If they belong to some other branch of the vineyard may we yet rejoice that thou art using them for the furtherance of thy work! Give us a simple desire to please thee! Amen.

Saturday, 20th. John 10. 19-42.

Again we are presented with the picture of a divided and excited crowd. It is strange that the words and works of Jesus should have such effect on people that some are prepared to impute wickedness and others divinity. The insinuation that Jesus was insane has been encountered more than once. But it was obvious to many that though they could not give him full credit,

he certainly was not a man possessed of dæmons or out of his mind, but one richly endowed of God.

Again Jesus is challenged as to his claims. Does he profess to be the Messiah, or not? He answers that he has already made himself known as such, and they have not accepted him. They were men who were devoid of the elements out of which disciples could be made, they had no sense of what constituted the Messiah or what were the prerequisites of a member of the kingdom. If they had been, they would have felt that spiritual affinity which would have made his challenge intelligible and his call irresistible. On the other hand, he would have felt that they were in sympathy with him and had yielded themselves to his sway. To such he would have imparted the gift of eternal life. It was impossible to make any such gift to men whose wills were in opposition to his will. He was in relation to One who was greater than himself, One who had sent him as revealer and spokesman, One with whom he was so completely identified that their wills and purposes were identical.

How would it have been possible to have made a more positive claim to be the Christ? Yet instead of accepting the frank declaration they at once went off at a tangent, exclaiming, How is it that thou who art a man makest thyself God? The result was another outbreak, in which they prepare to stone him.

O God, may we learn to treasure that which we possess of the knowledge of the ways and works of the Son of man! Give us light by which to understand that which we read and make us willing to obey him! In his name. Amen.

Sunday, 21st. Luke 11. 1-13.

This is one of the glimpses we have of the days beyond Jordan.

Jesus spends much time in prayer. Indeed, his habit becomes so plainly demonstrated that the disciples come to recognize its importance, and that they had somehow failed to learn the true nature and power of prayer. They were men who had thought that action was everything. Indeed, they had interrupted Jesus at prayer and urged him to come among the crowds. At last they begin to see that there is a difference between Jesus and themselves, and one of the secrets of that difference is the prayer life of Jesus.

Matthew places the prayer in the midst of the Sermon on the Mount, but it is generally agreed today that that sermon is a composite, and that the lesson on prayer was given as Luke records it. In the second century there were various versions of this prayer. Tertullian gives one which has this interesting difference. It begins, "Father, may thy Holy Spirit come upon us and cleanse us!" This takes the place of "Hallowed be thy name!" It is interesting and startling.

Jesus goes on to encourage them in their desire to know how to pray by assuring them of its naturalness, and that the very power and nature of God guarantee that help will be forthcoming. We must not imagine that Jesus suggests that God is or could be reluctant, but that if we keep on we can induce him to act. Such an idea is contrary to all the teaching and practice of Jesus. But he uses an illustration to show that when we are in perplexity in the human sphere we go to seek aid with determination, and that our prayers ought to be characterized by a sense of urgency.

Our Father, teach us to pray! Give us a deep trust in thy willingness to hear and answer! May we come with our burdens and leave them at thy feet! Amen.

Monday, 22nd. Luke 11. 24-53.

During these months Jesus lived a varied life. There was much action, some controversy, some teaching, and a great deal of discussion about him. He himself demanded an out-and-out loyalty. Men who temporize are liable to be invaded by all manner of evil suggestions. The positive man is the safe man. While saying these things some admiring women could not restrain their enthusiasm, and cried out in his praise. But Jesus was not to be swept away by the fervor of admirers. He calmly told them that the one supreme thing in life is a single-hearted loyalty to God, a readiness and desire to do his will.

We next get a glimpse of the thronging multitudes who have heard of his claims to be the Messiah, and who come expecting him to do marvels such as would convince the most sceptical. Jesus repudiates the idea, and tells them that the sign which will be given will not be of the type they imagine. He stands among them supreme, and they do not know in what his supremacy lies. Even the Gentiles were not so blind and obtuse as are these people to whom the promises had come.

During this same period Jesus again encountered the criticism of those who insisted on ceremonial washings. He was invited to breakfast with a Pharisee, and showing indifference to the practices of such men sat down with unwashed hands. As the various courses were brought forward he was supposed to wash again. Jesus ignored these practices, not because he was boorish, but because he was at issue over the whole theory which underlay the practice. He at once accepted the challenge of the Pharisee, and spoke earnestly about the wrong attitudes they had assumed. He insisted that good men threw the emphasis on something far deeper and more important, namely, correctness of behavior in dealing with all types in business and social life. Such statements roused the ire of the lawyers,

who felt themselves also to be condemned by the principles laid down by Jesus. He did not flinch from the challenge, but spoke fearlessly of their crimes and wrongdoing. The result was a deliberate purpose to enmesh him and to gather evidence on which to lay charges leading to his arrest and trial. They did all in their power to make him involve himself in speech either against the Jewish authorities or Rome.

O Lord, we turn to thee gratefully as the source of life and well-being! Thy mercy and faithfulness ever abound toward us. Thy goodness leadeth us to repentance. May we walk before thee humbly and gratefully all our days! Amen.

Tuesday, 23rd. Luke 12.

This is another vivid glimpse into the period.

The first word of Jesus was a reiteration of the warning against the infection of the spirit of partisanship and duplicity which can make men cruel and unjust, and lead them to thwart not only their own cherished hopes, but the lives and the happiness of an entire people.

Another warning uttered by Jesus was against the spirit of fear. If one is afraid of the consequences of a step he is likely to become unmanned, and so to run away from or even to deny the most hallowed and precious things in life. A simple but profound faith in the government of the world by God and in his tender regard is essential to courage in the face of persecution. Anyhow Jesus demands that they be loyal, and at all hazards respect and reverence him and the things he stands for.

The next picture is that of a man who impulsively believes that Jesus is the Messiah, and that his work is beginning, and therefore asks him to sit in judgment on a question of property rights. The idea is at once repudiated by Jesus, but out of the sphere of truth in which his authority lies he warns against the spirit of covetousness, which makes wars in families and leads to all manner of bitterness, robbing us of the chief prize of life. If a man is not rich toward God, any seeming wealth he may possess is really poverty.

Such a request as that which has just been made brings before us one reason for our desire to possess money and property: it is a longing for security, a fear lest we be found without wealth, work, food, or resource. Jesus knows the effect of these forebodings, and warns against them. He urges us to take a more hopeful view of life, to realize that nature is always at work, that there is something that man can get who knows how to work and how to husband his resources.

Our Father, make us expectant of the triumph of thy purpose! If the waiting time seems long, may we have no misgiving as to the result! Thy Son must enter into his kingdom. Help us to serve so that we may witness the victory! Amen.

Wednesday, 24th. Luke 13.

It will not be possible for me to discuss all that remains of the story because of the fact that I am concluding my survey of what Jesus did with this month's studies. The incidents of this period run through the Gospel of Luke up to the 17th chapter. The passage we have just read will serve to show the trend of things at the time.

It looks as though Pilate were beginning to make inquiries as to the incidents which were producing such excitement beyond the Jordan. So much unrest could not pass unnoticed by the authorities. Some friendly persons came to Jesus with a warning in which they reminded him that once before Pilate had wreaked vengeance on certain zealous people from Galilee. His reply was a warning that God is watching, and demanding that those who have received all the culture, protection, nourishment, and training of grace are expected to produce fruit, that there is a divine reluctance to believe that it is utterly hopeless to look for such fruitage, but that the last chance has now been given and time is short.

From this time Jesus begins to move about again, and one of his journeys is toward Jerusalem. On the way he is met by certain Pharisees who warn him that Herod is beginning to get busy, and has already taken steps to have him arrested and put out of the way. Whether these men were friendly or not we cannot say, but it becomes more and more evident that the plot was a real one and that Jesus was aware of it. He sends word to Herod that he understands him and is not afraid, but that he is going in the proper time to face the issue, and if need be die in Jerusalem. Herod will not need to agitate himself. The pathway has been defined by Another, and will be trodden in holy submission by One whose meat and drink it is to do the will of his Father.

The journey of Jesus looked like a triumphant march, but Jesus would have no one under an illusion, and so turned to the multitude with solemn warnings that they cannot see this matter through unless they have put love to himself in front of all other loves.

O Lord, merciful and kind, be patient with us if we find it difficult to conquer our spirits! May we learn to be like our Lord! If trouble comes, may we bear it with meekness, and in all things may we seek thy glory! In Christ's name. Amen.

Thursday, 25th. John 11. 1-46.

What dangers might threaten Jesus by a return into Judea were not sufficient to deter him from going to the succor of his

friends in Bethany when he heard that Lazarus was dead. When first he heard his friend was dangerously ill he did not go: it would have been most hazardous, in view of the fact that his every movement was watched, and it was known that a decision had been arrived at that he should be tried and put out of the way. The man who is bent on doing God's will need not be afraid of surprises. Somehow he will see his way, and so the Master obeyed the promptings of his heart, and went forth.

As they went toward Bethany Jesus did not speak of it as death, but introduced that new word which has become part of the language of Christians, "He sleepeth."

Arriving at Bethany Jesus is greeted by Martha, who is in a strange mood. Her grief is poignant. She knows that if Jesus had been present his power would have averted the tragedy. She has a sense of possibilities which even now might happen, though she cannot define them. When Jesus spoke of the rising again of Lazarus Martha did not question the fact, for she believed in the resurrection; nor did she question what Jesus had to say about eternal life. Her faith in the Messiahship was sincere and unquestioning. And this faith was shared by Mary. But how could it help Lazarus now? They did not know, and yet the sympathy of Jesus, the way in which he entered into the case, led them to go with him and to trust him. Their trust was rewarded. Their brother was restored.

The result was inevitable. While some believed, others went with their reports to the authorities, and arrest would have followed immediately had it not been for the fact that the miracle created a situation in which too precipitate action might produce a reaction.

O God, we rejoice in the story of the amazing love which dares to face all risks for the sake of helping others! Help us to be worthy followers of Jesus, and to forget self in the service of men! In Christ's name. Amen.

Friday, 26th. John 11. 47-54; Luke 17. 11-19.

Just how much time was involved in this journey and how much country was covered we do not know. We do not know where Ephraim was. Some think it was in the remote North and marks the longest journey in that direction taken by Jesus. He may have been filled with a desire to see the old haunts, and to take leave of his many friends, and to consolidate his work.

The whole problem of the length of our Lord's ministry is being reconsidered. Just what scholars will conclude we cannot say. It seems undoubted that he was born three years or more before the date we used to assign. The tradition that he was forty when he died seems to have some ground. But all such questions are outside my present task. His present position was extremely dangerous, for the rulers had ordered that if any of the people saw him they were to give information. Jesus had done well to be out of the way.

At last however he turned back, and on his way went through Samaria. Encountering ten men who were lepers, he heard their cry for pity, responded with wondrous generosity, and bade them go to the priests to show their wholeness and to offer their sacrifices and secure their certificates. They went, and their new joy made them oblivious to their indebtedness to Jesus,—all except one, and he was a Samaritan.

It is interesting to note our Lord's contact with Samaritans. He did not despise the woman of Sychar, he refused to call down fire from heaven, he told of the Good Samaritan, he found gratitude in a Samaritan leper.

Our Father, may we learn to conquer our prejudices against those who are of different race or faith! Teach us to recognize our common humanity! Make us loyal to what is true and of good report! Amen.

Saturday, 27th. Mark 10. 32-52; Luke 19. 1-10.

The journey South was laden with incidents of which we get glimpses in Mark and Luke. Those covered by the passages for the day will illustrate what was happening.

First we have the burden of conversation. Jesus is going to Jerusalem deliberately to die. He is not to be suddenly taken and destroyed, but is going to lay down his life and to take it again. We must emphasize this aspect of the story. To forget it is to miss what was distinctive in his relationship to his disciples and what has been dynamic in his influence on the world. No theory of life will ultimately satisfy which is not redemptive. So Jesus gives all the details as though they had been wrought out with his sanction.

In the next place he has to encounter the natural desires of those who cannot shake themselves free from preconceived ideas as to the character of the Messiah's reign. James and John send their mother because of the relationship in which she stands to Jesus and the influence she had with him. But their request is for place and power. They think that these are a pure gift. They have to learn that they are an acquisition. In the kingdom of God all is accomplished in and through law. The Father's bestowments are dependent on ability. If we can dare and do, if we can share the baptism, the Father may bestow the prize, but it will be because of ability revealed in life.

The significance of becoming the guest of Zaccheus cannot be exaggerated. Jericho was a city of priests. These people were a separate caste. They would have little to

do with publicans and sinners. Yet in their very stronghold Jesus dares to accept hospitality with a man who, though despised, had a magnanimity and benevolence of spirit such as has been a marvel to people in all ages. People thought such men lost, but Jesus thought such men capable of fulness of salvation.

O God, train us in virtue! Help us by thy wisdom that we may choose the things that are excellent, and follow in the paths that are noble and true! May we see clearly who are the real people in the community in which we live and work. In Christ's name. Amen.

Sunday, 28th. John 11. 55 to 12. 20.

We now begin the last act in the drama of redemption. Jesus goes forth to meet the end.

What tranquillity! He is not hurried. He quietly goes toward the home of his friends, and receives such gracious tokens of loving understanding as make him marvel. Evidently Mary understood the significance of the visit, and accepted that which was to happen. She did to the living Master what is usually done to people after they are dead. The incident is told with reverent admiration, and its symbolism is recognized.

The next day Jesus made his open claim to the citizens and rulers of the Jews. They had no need to go on plotting: he was present to be dealt with as they might determine. The challenge was so open and so serious that they found themselves having to arrange their plans after a different order. This man was not a fugitive, but a challenger; he did not fear them, but went about fulfilling his mission. Jesus had made his arrangements as to the upper room as though he were the most secure person in all Judea. He had no alarm until the Passover. He knew the restraints under which these leaders were laboring, and regulated his life accordingly.

In the same confidence he met the Greeks who desired to see him, and said some of the weightiest things that ever proceeded out of his mouth. As Robinson says, "For other men death is an act of resignation that comes hard to many and easy to a few. John always presents death in positive fashion. His thought is that the death of Jesus was not a piece of resignation, but an act of supreme self-dedication, his greatest achievement and the climax of his life. Furthermore, he always presents the death in terms to show that Jesus hoped and expected that this supreme act of self-assertion would contribute the final element that would render his appeal to men irresistible."

O God our Father, we seek guidance in the way of life, that our feet may not slip, and that we may not be a cause of stumbling to other people! May we so invest ourselves as to bring a rich harvest for thee! Amen.

Monday, 29th. Mark 14. 1, 2, 10, 11; John 13.

Here are the startling contrasts in the last incidents leading up to the arrest of Jesus. On the one hand we have the horrible picture of the rulers meeting to issue the warrant for his arrest, and entering into a bargain with Judas to lead them to the place where they could effect the arrest with the least possibility of a popular uprising. What a wicked thing it was to betray his Master, but how much more wicked to arrange to divulge one of the secret places where Jesus kept tryst with God! There were no sanctities to Judas now, any more than there were to these ecclesiastics.

Every minister ought to pray for deliverance from ecclesiasticism. It is as dangerous and as hardening as the secular mind.

Inside the upper room we witness a scene of an entirely different kind. There the Master is the central figure, and love the dominant theme. Having loved his own which were in the world he loved them to the end.

The feet-washing is meant to symbolize something which all believers ought to observe. The point seems to be that though these men were together in the presence of the Master and under the shadow of the cross in spirit, they were so divided that they could neglect to respect even their Lord. They were not prepared to win preeminence by means of service. It must come to them by right, or they would not come together. Now such a spirit would ruin anything. Jesus has always acted in a different way. He has been the servant of all, and even now he riseth from supper and becomes servant.

What majesty! Nothing will ever be accomplished in the world until Christians learn this lesson. The feet-washing is meant to teach us that we must guard the sacred portals of the soul. We must stand together and conquer all unworthy motives.

O God, we are humiliated as we reflect on our shortcomings! We have not honored thee in our hearts. Our lips have uttered much that our hearts have not endorsed. May we be humble-minded and courteous toward all! In Christ's name. Amen.

Tuesday, 30th. Mark 14. 26, 32-42.

Luke tells us that the journey to the Mount of Olives and the garden was according to the custom of Jesus. It is important to remember this, for two reasons. First, it shows how completely he was master of the situation. He knew what was in Judas, and what he was doing. The perfidy of the man was extreme, but it was exposed, and Jesus went to the garden with the certainty that he would be found and arrested there. In the next place, it is important as exposing the awful depth to which Judas